PROSPECTS OF TOURISM IN CHANGUNARAYAN

Submitted by:

Anish Prasad Dhakal

Kathmandu Academy of Tourism and Hospitality

PU Registration No: 062-2-2-02381-2009

A project report submitted to:

Office of the Dean

Faculty of Management

Purbanchal University

Biratnagar, Nepal

In partial fulfilment of the requirement for the degree of

Bachelor of Travel and Tourism Studies

Place: Kathmandu

Year: 2013

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KATHMANDU ACADEMY OF TOURISM AND HOSPITALITY

BACHELOR OF TRAVEL AND TOURISM STUDIES

PURBANCHAL UNIVERSITY, BIRATNAGAR, NEPAL

CERTIFICATE FROM SUPERVISOR

This is to certify that the project report entitle "prospects oftourism in changunarayan" subbimted by Anish Prasad Bhatta towards the requirement of the Bachelor of Travel and Tourism studies degree has been completed under my supervision. I recommend the same for acceptance by the university.

.....

Sudir Adhikari

Project Supervisor

Date: 17th March 2013

CERTIFICATE FROM COLLEGE

This is to certify that report submitted by Anish Prasad Bhatta entitled "Prospects of Tourism in Changunarayan" has been prepared and approved by this department in the prescribed format of faculty of Mgmt, Purbanchal University. This project report is forwarded for examination.

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ACKNOWLEDGEMENT

After a lot of hard work and dedication I have come up with this report. The research report is not only the result of single mind but the contribution, support and dedication of many. I express heartfelt gratitude towards all for their valuable suggestions and guidance. I hope this research report will be helpful for many others.

First of all, I express my heartfelt gratitude to my Institution **"Kathmandu Academy of Tourism and Hospitality"** for providing me this opportunity to prepare a Field work report on the topic**"Prospects of tourism in Changunarayan"** as the partial fulfillment of the requirement of Bachelor degree in Travel and Tourism Studies (BTTS) - 6th Semester.

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Anish Bhatta

BTTS, 6th Semester

February, 2013

LIST OF ABBREVIATIONS USED

BTDC	Bhaktapur Tourism Development Committee
KATH	Kathmandu Academy of Tourism and Hospitality
BTTM	Bachelor in Travel and Tourism Management
SAARC	South Asian Association Regional Cooperation
UNESCO	United Nations Educational, Scientific and Cultural Organization
NTB	Nepal Tourism Board
UNDP	United Nation Development Programme
SWOT	Strength, Weakness, Opportunity and Threats
STN	Sustainable Tourism Network
GDP	Gross Domestic Product
NGO	National government Organization
INGO	International Government Organization
NEC	Nepal Engineering College
DOA	Department of Archeology
DMG	Department of Mines and Geology
DWID	Department of Water Induced Water Disaster

A.D After Death of Christ / Anno Domini

B.C Before Christ

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CHAPTER I

INTRODUCTION

1.1 Background of the study

Understanding, exploring and studying the potential area that contributes in development of tourism of Nepal is an essence. For the reason of the proper understanding of such tourism sector Fieldwork project report is being prepared. Besides this, it is also prepared for the partial fulfilment of the course of BTTS. Giving such a practical opportunities to students can enhance their research skill. Students can work under any fields and subject of tourism such,

- Places of Natural attractions like Natural heritage sites, National Park, Lakes, Mountains, Caves, and other such fields.
- Cultural attraction like, Art and Architecture, Festival, Inscription, Gastronomy, and Other Cultural Heritage sites
- Adventure tourism activities like Trekking, Rafting, Rock climbing, Bunjy jumping, Paragliding etc.
- Hotels/Accommodation sectors
- Tourism Economy
- Tourism Institutions like Travel and Trekking Agency, Institute that produce human resources for tourism and other Tourism Organization, etc.
- Shortcomings in the field of Tourism
- Negative aspect on the field of tourism being practiced in Nepal. For eg, Prostitution, smuggling etc.

As a partial fulfilment of my course and being a student of Travel and Tourism I was assigned to prepare a thesis report on Project work is a very new notion in building the educational career of the students for the reason that it helps to deal with genuine requirement of the market and the way the work practice are being processed in the real time circumstances. The purpose of this project work is to increase independency within students and be familiar with the practical segment and uses of theoretical understanding and illuminating the career objective. So I have successfully completed

my project work and piled up this report as the summary and the conclusion that I have drawn from my ability and experience.

1.2 Objectives of the study

The study concentrates on the prospects of Changunarayan which is drawn through the findings of Strengths, Weaknesses, Opportunities and Threats of the Ancient pilgrimage site Changunarayan. To satisfy this purpose of the study, the following subsidiaries objectives have been taken into consideration.

The main objectives of this market research are the following:

- To understand the importance of Changunarayan .
- To analyse the Strengths and Oppurtunities of Changunarayan .
- To study about the Weaknesses and Threats of Changunarayan .
- To understand the direct and indirect impact of tourism on the locals.
- To analyse the implementation of foreign programmes held so far.

1.3 Methodology of the Tools used

The methodology of the research is based on following activities:

a. Desk research

Collecting data on touristic sector in Changunarayan available from internet sources and library sources as it is stated in the bibliography at the end of this document

b. Field research

Most research is done through the interview and knowledge from the people and visitors of Changunarayan. The information are also gathered from the Changunarayan VDC.

After the research is done by selecting and processing the information received from the above sources, the pieces of information are combined from terrain with the information collected at Changunarayan through various sources. The research is completed by adding the additional data gained from the internet sources recommended by the experts.

1.4 Assumption and Limitations of the study

There were numerous limitation while my research in the subject "PROSPECTS OF TOURISM IN CHANGUNARAYAN". The research is purely based on the field research and survey. The problems of data collection was a major one as there are very little numbers of researches done in tourism in Changunarayan hence I was not able to make many survey based reports. Apart from the data collections there are many problems that aroused during the process of this thesis writing. The details of the limitations and problems that are connected with the research and preparation of report have been mentioned as followed:

Limitation and Problems related to the Data Collection:

The minority of the researches made on Changunarayan lead to the scarcity of data and literatures on my thesis. However, I was provided with some data from Changunarayan VDC and BTDC which I have included in this project work.

Time Limitation

Because of lack of much information on Changunarayan , my project work is totally based on the field research activities. For this reason time limitation was not sufficient for me.

Financial Limitation

I had to do some field research because of lack of information on websites. Being a student, I had some problem with the transportation cost and fooding at the research place.

The Thesis, "PROSPECTS OF TOURISM IN CHANGUNARAYAN" is a field based research while little desk research had been made. As this report is totally based on the primary and secondary data collection, it has been able to present the first hand information of the actual trends and state of tourism in Changunarayan .

1.5 Statement of problem

Nepal being one of the top ten destinations in the world as reported by BBC holiday, yet the places of historical value and artistical arena are not accessible and marketed to the outside world and tourism market. Changunarayan , the World heritage Site approved by UNESCO in 1979 being 6km north of Bhaktapur is lacking far behind than the other World Heritage sites of Nepal. The lack of Governmental concern and the lack of physical infrastructure has leaded this result. Due to not much concern about this oldest Temple in the valley, not many researches have been done so far. The SWOT analysis of this incredible site is of great essence to make an eye open of all the responsible governmental and non governmental bodies relating to the tourism field.

There are numerous strength of this place regarding its culture, nature, civilization and many more. Despite of many strengths, the place is yet not so accessible to the visitors due to lack of physical infrastructures transportation, communication etc. The major threat of this place is the risk of landslide. Rampant mining of sand and stones from the Manohara river is going on since long time. Local administration has failed to control the mining activities. Because of the mining activities the temple area has become prone to landslides. Due to overgrazing in the nearby forest, the chances of soil erosion and landslide are very high. The surrounding forest area should be protected in order to protect the temple area. The sculptures are very unique masterpieces.

There is challenge regarding the security. Tourism promotional activities are still not enough. The unique features about Changunarayan is still not covered in websites, travel brochure etc. The tourism promotional activities and programs should be conducted to attract more tourists. Information boards will help tourist to understand more about the place.

1.6 Significance of the study

The report has a great significance in providing information of the temple and surroundings. It provides the information about the temple religiously and archeologically for which different visitors from the different countries come here for different purposes like study, research tour, religious tour and adventure and many more. Following are the major significance of the project report

- The report reflects the importance of the oldest temple of Nepal, Changunayan with reference to its history, culture, architecture and archaeology.
- The report also contains those information that have never been mention in any books or sites or journal which I've collected from the locals themselves like the establishment of the new Museum called Living Traditions Museum.
- The report not only has imformations about the temple but also about the villages near to the temple, the ethnic groups,their culture and festivals.
- The research could be of great help to revise for those engaged in the tourism sector of Changunarayan providing them idea about the optimum possibilities of development of natural tourism and cultural tourism at this place.
- The research also talks about the major threats it is facing. The major risk to landslide due to rapid mining of sand by the locals. During the course of my research I've talked to the locals and the VDC. They are now aware of the threats to the Changunarayan hill and are concerned about these illegal activities of sand mining.
- The research includes the weaknesses of Changunarayan like, lack of infrastructures, sanitation etc. The recommendations mentioned are if brought into practise this could lead the place to the height of perfection.
- The research also includes the positive and negative impact of Changunarayan, The report encourages the positive impacts and discourages the negative impacts.

1.7 Introduction and History of Changunarayan

The ancient temple of Changunarayan is located on a high hilltop that is also known as Changu or Dolagiri. The temple is surrounded by forest with champak tree and a small village, known as Changu Village. The temple is located in Changu VDC of Bhaktapur District, Nepal. This hill is about 8 miles east of Kathmandu and a few miles north of Bhaktapur. The Manahara River flows beside the hill. This shrine is dedicated to Lord Visnu and held in especial reverence by the Hindu people.

This temple is considered as the oldest temple in Nepal. It exhibits the development of Newari religious architecture. The decorations in stone, wood, and bronze are more profuse and perhaps older than those of almost any other temple in the valley. This two-storey temple is of basic Nepalese design with every possible emphasis given to masterful ornamentation. It has several trees around it and is bordered by many

buildings, most of which are religious in use. Many stone sculptures of great antiquity and excellent style are placed in niches or on stone bases around the court, all of them being of complex composition except the great Garuda before the temple entrance, dating to the 5th century A.D. Many more chapters would be required to even begin to treat these fine sculptures here and the reader is referred to the works of Karmise and Singh for an introduction to them.

The lower roof is of red tile with the sloping ribs formed by upended tiles. A very simple embossed border is at the edge which is also marked by many bells with long clappers and leaf-shaped pendants. Metal banners hand below the corners of the roof and metal curves are mounted there. Also marking the lower roof is a golden *dhvaja* which extends down from the pinnacle to beyond the edge of the roof over the main entrance. Numerous bells and lamps hang around the roof of the temple. The second roof is of gilt copper with a simple painted border. It is ribbed in the usual way and has corner curves, but, like the lower roof, has no attached birds. The pinnacle is brightly gilded and of the usual five-spire type with its large central spire covered by an umbrella on a narrow triangular support. Bells hang all around the roof and its front side has perforated Kinkinimala.

Fast Facts

Location	22 km from Kathmandu
Importance	Oldest temple in Kathmandu valley
Built in	4th century A.D.
Devoted to	Hindu Lord Bishnu
Listed in World Heritage Site	1979 AD
Major Attraction	Vishnu image with ten heads and ten arms

The temple is full of magnificent art works in metal and wood. In fact, it is one of the finest examples of Nepalese architecture. The first epigraphic evidence of Nepalese history found in the temple premises during the reign of the Licchavi King Mandeva dating back to 464 A.D. shows that Changu had already been established as a sacred site in the 3rd century A.D. The present structure was probably constructed in the 17th century, through older elements have been incorporated during the restorations. The pagoda style temple has several masterpieces of 5th and 12th century Nepalese art. According to legends Changunarayan temple existed as early as 325 A.D. in the time of Licchavi King Hari Datta Verma and it is one of Nepal's richest structures historically as well as artistically. In the grounds there is a stone pillar inscription of great importance recording the military exploits of King Man Deva who reigned from 496 A.D. to 524 A.D.

The inscription pillar, the first epigraphic evidence of Nepalese history found in the temple premises during the reign of the Licchavi King Mandeva dating back to 464 A.D. shows that Changu had already been established as a sacred site in the 3rd century A.D. It is the earliest inscription known in Nepal. The temple was restored during the lifetime of Ganga Rani, consort of Siva Simha Malla who reigned from 1585 to 1614. There are records of the temple burning in the year of 822 Nepal Samvat (1702 A.D.), after which reconstruction was carried out. More inscriptions in gilt-copper plates were added by Bhaskara Malla in 1708 A.D.

Legend about Changunarayan

In ancient time a *Gwala*, a cow herder, had brought a cow from a Brahmin named Sudarshan. The cow was known for producing large quantity of milk. The Gwala used to take the cow to Changu for grazing. At that time Changu was a forest of Champak tree. While grazing the cow it always goes to the shade of a particular tree. In the evening when the Gwala took the cow home and started milking the cow he got only very few amount of milk. This continued several days. He became very sad so he called the Brahmin and told him that the cow is not giving enough milk. Brahmin after observing the fact from his own eyes then planned with the Gwala to inspect the activities of cow during the day while she was grazing in the forest. Both Brahmin and *Gwala* hide themselves behind the trees and speculate the activities of cow. The

cow went into the shade of a particular champak tree. To their surprise a small black boy came out from the tree and started liking the cow milk. Both became very furious and they thought that the boy must be the devil and tree must be its home. So Brahmin cut down the *champak* tree.

When the *Brahmin* was cutting down the tree a fresh human blood came out from the tree. Both *Brahmin* and *Gwala* became worried and they thought that they have committed the great crime and they started crying. From the tree lord Vishnu emerged out and he told the Brahmin that it was not their fault. Lord Vishnu told them the story that he had committed a heinous crime by killing Shudarshan's father unknowingly while hunting in the forest. After that he was cursed for the crime. He then wandered on earth on his mouth, the '*Garuda*' eventually descending on the hill at Changu. There he lived in anonymity, surviving on milk stolen from a cow. When Brahmin cut down the tree, lord Vishnu was beheaded which freed Lord Vishnu from his sins. After hearing these words from Vishnu, *Brahmin* and *Gwala* started worshiping the place and they established a small time in the name of Lord Vishnu. Ever since that day, the site has been held sacred. Even today we can find the descendant of Sudarshan *Brahmin* as priest of the temple and the descendents of *Gwala* as *guthiyars* (conservators).

Physical Aspects

Changunarayan Temple is situated at the top of the hill surrounded by forest of Champ tree. On the main way to temple courtyard, we can find human settlement. People from Newar community live in and around Changunarayan area. With the development of tourism in this place, we can find many medium and small sized hotels, restaurants, souvenir shops, etc. An ancient stone tap is located on the way to changunarayan which is believed to have existed since the time of Lichhavi.

About Temple art and architectures:

Changunarayan is considered as the oldest temple of Nepal. It remains a milestone in Nepali temple architecture with rich embossed works. The two storied roof temple is standing in a high plinth of stone.

According to Professor Madhan Rimal, Department of Sociology and Anthropology, Tribhuwan University, the temple is neither in Shikhara Style nor the Pagoda style. It has a unique architect which he would like to describe as traditional Nepali style temple. The temple is all surrounded by sculptures and arts related to Lord Vishnu. Also we can find the temple of lord Shiva, Ashta Matrika, Chhinnamasta, Kileshwor and Krishna inside the courtyard of main temple. There are four entrances to the temple and these four entrance gates are guarded by life. The two storied roofs are supported by large struts which are among the most beautiful in Nepal. They are set at a 45^0 angle on the wide cornice ledges which extend in abstract beam ends. Since Perceval Landon's visit to Nepal shortly before 1928, extra narrow strut beams of red and blue floral design have been placed on either side of every strut on the lower level. These increase the colorful effect of the lower level and are completely integrated into the architectural scheme.

The same floral or vegetative motif fills the upper third of each major strut, with a multi-armed deity holding various attributes below this red and blue canopy. At the base of each strut is a white-framed composition involving minor gods or sexually allegorical scenes. The upper struts are very similar, but without the very large beats in various colors with a small framed deity at the foot and over the head of each. The cornices on which all the struts are based are of beauty in themselves. Green, the color of the upper geometric border, is a dominate hue. Three-dimensional animal heads are the next of the many rows of symbolic borders. The extended abstract beams of red color are supported by human arms in dark sleeves, the hands being painted white. The cornice of the second storey is not as wide as the lower one, but its colors and motifs are the same. Golden symbols, probably of the lotus, are at the center of the cornice of the second storey below the struts. There are three small windows in dark wood frames with white spotted highlights in the core of the building behind each strut level.

The intricate workmanship of the struts is challenged only by the carving of the wooden doorframes. While they are of the usual plan with upper and lower extensions of wood far into the surrounding brick walls, the detail is of uncommon complicity and beauty. The triple doorways are equally impressive in design on all four sides of the temple, the front being distinguished only by the extra sculptures in the court before it, the dhvaja, and the especially ornate triple oil lamp hanging over the

entrance. Most of the doors are painted yellow, although some are gilded. The two doors which flank the center openings of each side are non-functional and have scalloped frames.

The center doors on all sides have large toranas. These toranas are all brilliantly gilded, with the entrance side of the building having a slightly more elaborate one. This main torana shows Visnu with his two consorts, each figure placed under a hooded canopy of louts base. There is a very curvaceous dragon border over and around the deities, and the entire torana is based on a remarkable complex of repeated architectural elements in bronze ends or certain pinnacle base. The doors themselves all have purna kalasa designs on their panels and floral designs above these. The vegetative, reptilian, human and divine motifs on the entrance side most of the door frame is covered with a plating o thin metal sheets.

The steps leading to the main doorway are flanked by tow stone elephants surrounded by oil lamps. Beside these is a low oil lamp railing of metal which goes all around the temple base, meeting the animal figures which guard all the doors. There are bells in stone frames before the entrance and there is a stone pillar 10 feet in height with an upended conch shell of bronze 3 feed high on top of it standing to the right of the entrance door. Other symbols of Visnu are present before the entrance as well, and a small metal enclosure holds behind bars the charming bronze figures of Raja Bhupatindra Malla and his queen as temple itself, beside the main doors. These are well-modelled and portray various deities and their attendants.

A subsidiary rectangular shrine dedicated to the eight Mothers and nearly as wide as the temple itself, but lower, is located to the left of the temple. It has gilt copper roof of greater beauty than that of the main temple with large curves and an elaborate pinnacle. The lower level has some intricate gilded screens and well-decorated doorway, but the interior, which is the setting for a great many small ritual images in bronze, is gaudily lines with bright ceramic tile. Photography is strictly forbidden within interiors and the foreign visitor may not even look inside the main shrine.

The total configuration of the Hindu temple of Changunarayan a is so impressive that it can hardly be described. While retaining architectural purity, this temple is the setting for woodcarvings and gilded details of shimmering, jewel-like beauty in abundance rarely found even in this count of fantastic architectural ornamentation.

There are beautifully carved equal sized pairs of animals such as lions, sarabhas, griffins and elephants on each side of the entrances. The ten incarnation of Lord Vishnu and the other idols are carved in the struts, which support the roof. The entrance door looks like gold platted with carving of Nagas (snakes). On the main entrance gate (i.e. western entrance gate), we can find the Chakra, Sankha, Kamal and khadga all at the top of a stone pillar. These stone pillars has inscription in Sanskrit. This inscription is considered to be the oldest inscription of Nepal and the stone inscription pillar was erected by Lichhavi King Manadeva in 464 AD.

Information Center

An information center is established at the entrance to Changu Village. They issue tickets to tourist. They also have brochure which provide information about the place. The information center is managed by Changunarayan VDC. The information center has a public toilet for tourist. Drinking water facility was there but now it has not been managed properly. Only direct tap water is available at present. According to Baishnav Raj Shrestha, the owner of Changu Museum at Changunarayan, on an average 100 foreigners visit Changunarayan.

CHAPTER II

LITERATURE REVIEW

2.1 Overview of Nepal

Nepal is a divine country in the laps of the Himalayas. The exotic land is blessed with an abundance of virgin natural beauty. The amazing altitude variation, flora and fauna, diverse ethnic groups, culture and custom; astonishing historical monuments, majestic art and architecture have led the country to be the paradise on the earth. Nepal offers unique pleasure for all tourists, trekkers, artists and those in search of a personal Shangrila. An incredible is also renowned for world heritage places.

The landlocked country Nepal is a Himalayan country in South Asia that overlaps with East Asia, bordered by Tibet to the north and by India to the south, east and west. For a small territory, the Nepali landscape is uncommonly diverse, ranging from the humid Terai in the south to the lofty Himalayas in the north. Nepal boasts eight of the world's top ten highest mountains, including Mount Everest on the border with China. Nepal has been made famous for its tourism, trekking, hiking, camping, mountain biking, national wildlife parks, jungle safaris, river rafting, sport fishing, and its many beautiful temples and places of worship. Kathmandu is the capital and largest city. Nepal is second very rich in water resources and mountains. Mount Everest is the world highest mountain and also is home to 8 of the 10 highest mountains on earth.

Tourism Sector plays a vital role for increase the GDP of Nepal. Although the main source of economic sustenance is agriculture, the tourist industry employs around 42% of the total working population of Nepal.

2.2 The beginning of tourism in Nepal

The tourism industry is growing very rapidly and Nepal has tremendous potential for tourism development because of its unique natural and cultural heritage. In this context, this tourism policy has been formulated with the aims of: increasing national productivity and income; increasing foreign currency earnings; creating employment

opportunities; improving regional imbalances and projecting the image of Nepal more assertively in the international arena; through the development and diversification of the travel and tourism industries.

Tourism was a major source of foreign exchange earnings. Especially since Mount Everest (Sagarmatha in Nepali) was first climbed by Sir Edmund Hillary and Tensing Sherpa in 1953, the Himalayas have attracted foreigners to Nepal. Mountaineering and hiking were of considerable interest as were rafting, canoeing, and hang gliding. Tourism was facilitated with the opening of airways to Kathmandu and other parts of the country and the easing of travel restrictions.

In the 1950s, there was a shortage of hotels. Beginning in the 1960s, the government encouraged the building of hotels and other tourist facilities through loans. According to government statistics, between 1985 and 1988 the number of hotel rooms increased from under 22,000 to more than 27,000.

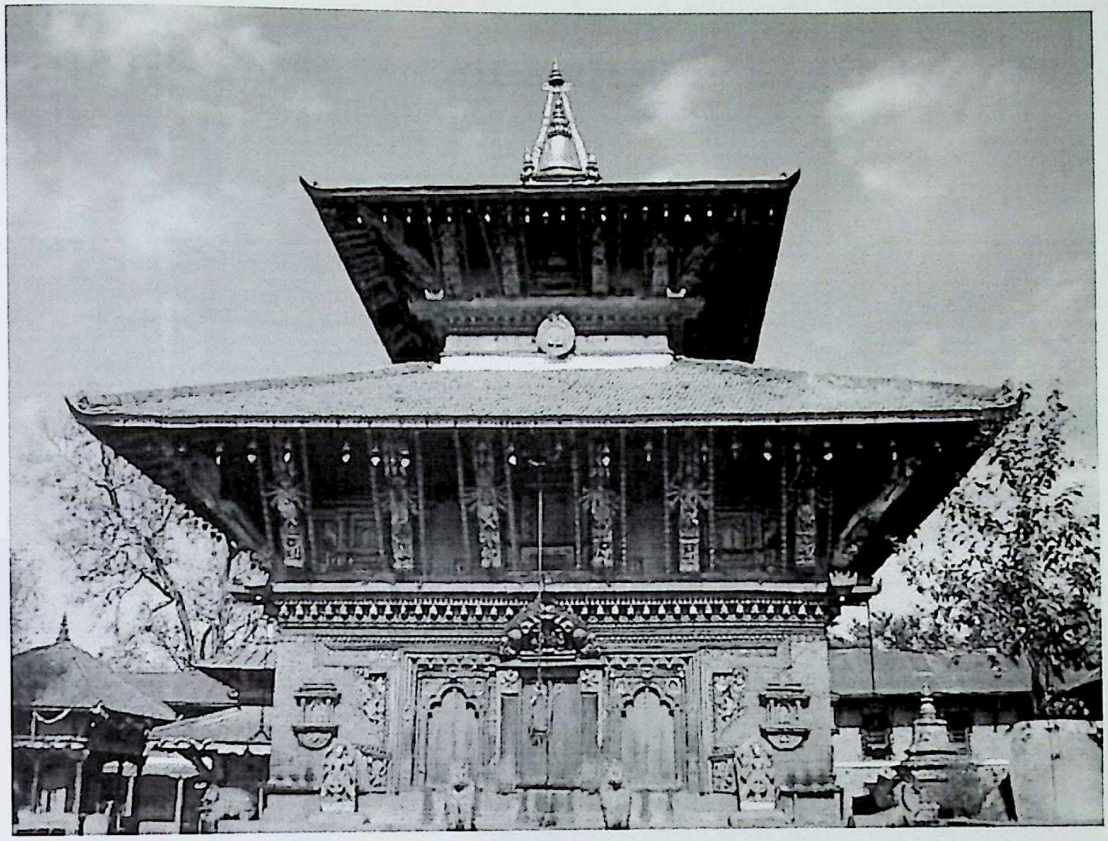
Prior to the trade impasse with India beginning in March 1989, tourism had grown by more than 10 percent per year for most of the 1980s. Between 1985 and 1988, the number of tourists increased from approximately 181,000 to about 266,000. More than 80 percent of the tourists arrived in the country by air.

In FY 1985, more than US$40 million worth of foreign exchange was earned through tourism. By FY 1988, this amount had increased to more than US$64 million. In FY 1989, tourism accounted for more than 3.5 percent of GDP and about 25 percent of total foreign exchange earnings. The 1989 trade and transit impasse with India negatively affected tourism because the transport and service sectors of the economy lacked supplies. Beginning in FY 1990, however, Kathmandu initiated a policy to allocate fuel on a priority basis to tour operators and hotels.

Tourism is the largest industry in Nepal; the largest source of foreign exchange and revenue. Possessing 8 of the 10 highest mountains in the world, Nepal is a hotspot destination for mountaineers, rock climbers and people seeking adventures. The Hindu and Buddhist heritage of Nepal, and its cold weather are also strong attractions.

2.3 Major attractions of Changunarayan

2.3.1 The oldest temple in Kathmandu valley



One of the temples that always stay in memory of all is Changunarayan. It covers at least seventeen hundred years of Nepalese cultural development. It is full of the best examples of stone, wood, and metal craft in Kathmandu. Changunarayan is the oldest temple in Kathmandu. It is dedicated to Vishnu in his incarnation as Narayan. Narayan is the preserver of creation in Hinduism. Changu, the site for this temple, is sometimes called Dolagiri, Dolparvat, Dolasikhar, Champakaranya or Champapur Mahanagar.

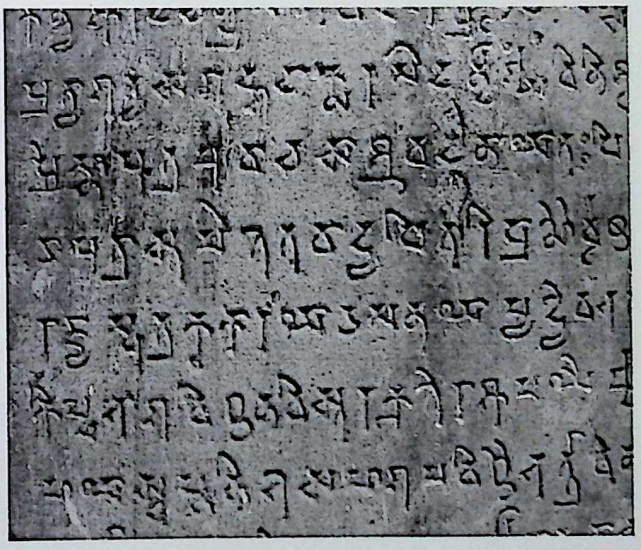
Champapur Mahanagar, what Changu was called back in the 3rd century, was then a thriving metropolis with 700 houses. The priests still use this name in religious pujas. Originally built in the 4th century, the Changunarayan temple was again rebuilt around 1700 because it was destroyed by fire. In 1979, it was declared by UNESCO as one of the 7 world heritage sites in Kathmandu. This is largely due to the stone

carvings and bas reliefs done between the 5th and 13th century and inscriptions found around the temple courtyard. Perched on a ridge about 18 kms east of Kathmandu, Changunarayan offers one of the spectacular views of Kathmandu. It is also one of those places that envelop you in solitude and peace. On the way, you will see farms most of these looked exactly like what they were centuries ago. On a clear day, you can have a peek at the Himalayan peaks and it is quite a treat.

Historical Importance

- It is the oldest temple in Kathmandu valley.
- A Vishnu idol with ten heads and ten arms is a fine example of stone carving from the 5th century.
- The temple is of great importance due to its idols and shrines having rich architectural beauty.

The oldest inscription in Nepal



The stone inscription of Changunarayan is the oldest inscription of the valley. According to the inscription, Changunarayan is believed to have been built by Haridutta Varma, a Licchavi king who ruled around 325 AD several generations before Manadev. Chronicles say that at that time Haridutta had ordered the building of four hilltop Narayan temples around the Valley, namely; Changunarayan, Ichangunarayan , Shesanarayan, and Bishankhunarayan. The inscription on Garuda Dhwaja, a pillar that tells of the victorious Manadev is the oldest inscription to have been discovered in Nepal.

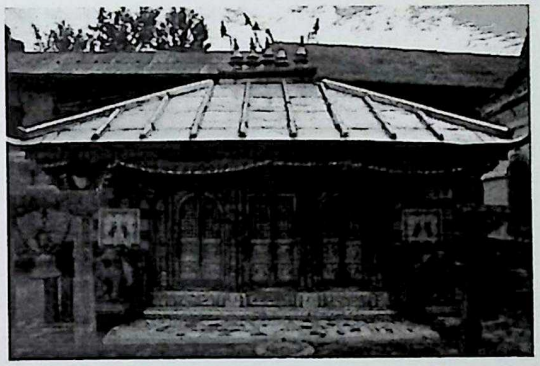
[Source: Lichhavikalin Abhilekh, Dhana Bajra Bajrachharya]

Kileswor temple

It is a small two storied temple of lord Shiva, who is believed to have appeared in this place for the protection of the hill. There is a legend that lord Shiva himself appeared in this hill and kept a '*killa*' to protect the hill and hence called Kileswor Mahadev. It has some marvellously carved wooden artifacts including a number of erotic images on the lower struts of the two tiered roof. The kileswor temple houses a *chaturmukha linga*, a Shiva linga with humanoid faces looking towards the four cardinal directions and one on the apex which is invisible and is a belief. This temple is only '*shaiva*' shrine in the Changunarayan temple complex. In this temple is (Shiva linga) with the four heads in the four directions. There are Bhatta priest appointed to conduct the puja in the Malla period by king Bhupalendra Malla in 18th century.

[Source: The Glory of Nepal, W. P. Forbes]

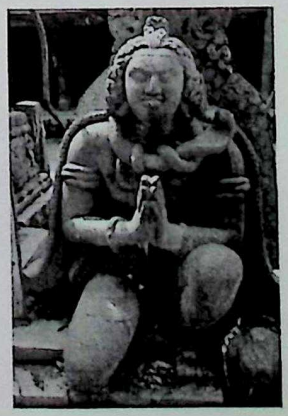
Chhinnamasta



A temple dedicated to Chhinamasta of sakti cult was constructed during 17th century AD. It is situated in the south east side of the temple. The single storied temple has a gilded roof at the entrance. The remaining part of the temple is covered with colourful ceramic tiles. According to the Hindu mythology, Goddess Parvati offered her heads to her hungry friends Saheli and prakriti. And the name Chhinamasta itself is a word that means the beheaded ones. The priest of the Chhinamasta is from the Karmacharya family.

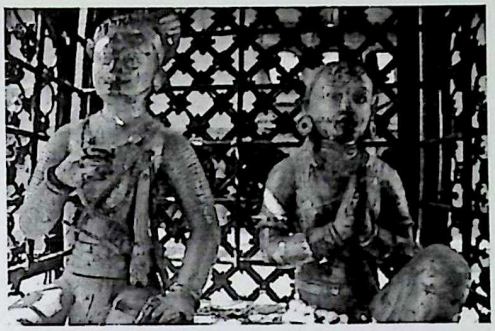
[Source: Changunarayan ko aitihasik samagri, Mohan Pd. Khanal]

Garuda Idol



Inside the Changunarayan temple is a esteemed figure of Garuda infront of the main Bishnu temple facing to the temple.

He is the flying vehicle of Lord Vishnu which is half bird and half human structure and is a devotee of Vishnu. The statue is offered sweets by the devotees every year on Nag Panchami. This is done in remembrance of the epic struggle with the great snake "*Takshyaka naga*".The drops of moisture, believed to be effective against diseases such as leprosy and ulcers, are collected by the priests.



Statue of Malla King and Queen

Bhupalendra Malla, King of the Kantipur had renovated Kileswor temple in 1691 AD and arranged the priest for its worship, in 1704 AD the queen Bhuwan laxmi, having performed yagya, got the Changunarayan temple built and got the enthroned idols of herself and her late husband Bhupalendra Malla and established at the main entranced gate. The statue of Bhupalendra Malla was stolen on Sept 2001 and found near to the jungle buried in the siol.It was again reinstalled in the same place.

Garuda Narayan

The Garuda Narayan is the figure with the exceptional qualities and brilliant imaginative aptitude wore of 9th century. The theme of the figure is commencing fly to Baikuntha, abode of Lord Vishnu. This is the single contribution of the lichhavi period, not only on the courtyard but the entire Kathmandu Valley. This figure of Narayan has been depicted in 10 rupees bill issued by the Nepal Rastriya bank.

Vishwaroop

A beautiful stele of Bishworup theme is placed on well carved stone motive platform. It depicts the scene from the scene from the Bhagwat Gita in which Krishna manifests

his universal from to an awestruck Arjun. The principle figure of bishnu stands firmly in the centre of the composition. The sculpture also shows the division of caste system in hindu nation The state is segmented into three levels, which represent the nether world, the terrestrial world and the heavens. This is a 8th/ 9th century figure, unparallel in beauty and theme, not a single Lichchhavi Sculpture found in the valley can be compared with this sculpture found in the valley can be compared with this sculpture. The language of the inscription is Sanskriti but is written in the Lichhavi script. After Manadev, king Ansuverma, and illustratious ruler of 7th century replaced the worn out golden shield.

Vishnu Vikrant

The stone idol, harking back to the 8th century A.D, is of the most powerful form of Lord Vishnu. It is related to the Hindu legend of Vaman, an incarnation of Vishnu, who measured space with feet. The sculpture of Trivikram Vishnu depicts scene of popular hindu myth of lord Bishnu and his betower Bali. The lower panel of stele has depicted the poses of bestowment by Bali to Bishnu. There aren't so many figures of Tribikram Bishnu in the valley.

Narsimhha Vishnu

This form of Lord Vishnu, the Narsimha, is in half human and half lion form, 7th century sculpture of Narasimha. He is an incarnation of Lord Vishnu, killing the demon King Hiranyakasyapa to save his beloved devotee Pralahad.

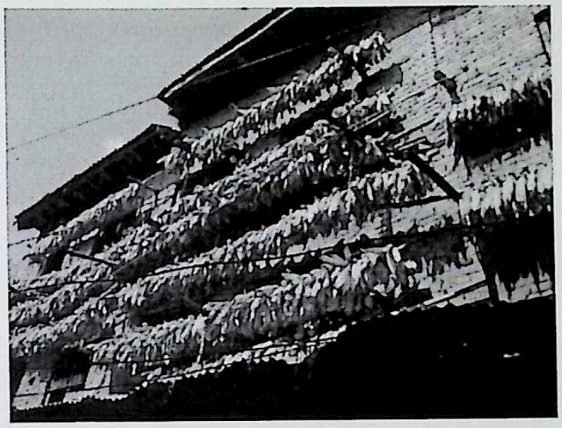
Sridhara Vishnu

The image of Sridhara Vishnu was built in 9th/10th century AD. The figure comprising of Vishnu, Laxmi and Garuda stands on the pedestals of various motifs. This is also an amazing work of the period.

Mahavishnu

A 16th century sculpture of Mahavishnu has added a great significance to the complex. Mahavishnu seated in the Lalitasan position on the six armed Garuda with human hands, and Laxmi seated in the lap of Vishnu in the cosmic position of the Medieval time is very rare.

Changunarayan village and buildings around the temple complex



Changunarayan is believed to be a metropolis with 700 houses in the lichhavi period and was known as Champapur Mahanagar. The priest still uses this name in the ceremonial pupose of Changunarayan. The alignment of small houses along the path leading up to the main temple and the numbers of farms spread around the hill. There are different kind of '*Tole*'(cluster) around the village which have specific purpose for the temple. The settlement is made in prior to the purpose of those races/communities attached to the temple and contributes to its ceremonies in some ways. For eg, The settlement of Priests can be seen in the temple premises while the care taker known as *Bhade*l settle outside the temple premises. The *Gaines* settle at the western part of village. The Local tea shops, restaurants, thanka painting schools, oriental puppets, pieces of traditional newari woodcrafts and other handicrafts shops have added beauty to the village. The newari settlements are one of the best examples of typical newari village of the valley. The foothill is covered with dense pine forest. Temple top gives the perfect vista of the Kathmandu valley.

2.3.2 Museums in Changunarayan

Changu Museum

Along the main path to Changunarayan a local person named Vaishnav Raj Shrestha has contributed to preserve the ethnic iconography by opening a museum in his house. It is full of intriguing objects such as ancient coins, utensils, ancient arsenals, musical instruments, portraits etc. It has been providing good opportunities to the visitors to view the interior of the house. The upper storey is filled with the artefacts and can be accessed by the means of the wooden staircase. The entire legend of Changunarayan has been sketched and explained and hung on the wall of the Museum. It is the first private museum in Nepal, established in 1997.The museum was established with the permission of the Changunarayan VDC and a entrance fee is levied.

Living Traditions Museum

Living Traditions Museum was established in May 2011 and the construction and collection of the museum items are still running. At present the museum is running with the limited items to see and the process of ungradation is in practice. Mrs. Judith Chase is a founder of the museum who stayed in Nepal for more than 20 years and studied the Nepalese cultural of different ethnic group. She personally donated around 500 antique pieces of ethnic groups of Nepal.

The Museum is now operated by the American Embassy with the donation of around $90,000 for this year. It has a five year plan project of renovation of 'satal' around the Changunarayan Temple where the museum is situated.Its main objective is to unite people of Nepal with its huge diversity. The museum has unique idea of creating awareness to the people which is also established to provide information of different ethnic group and the culture of Nepal.

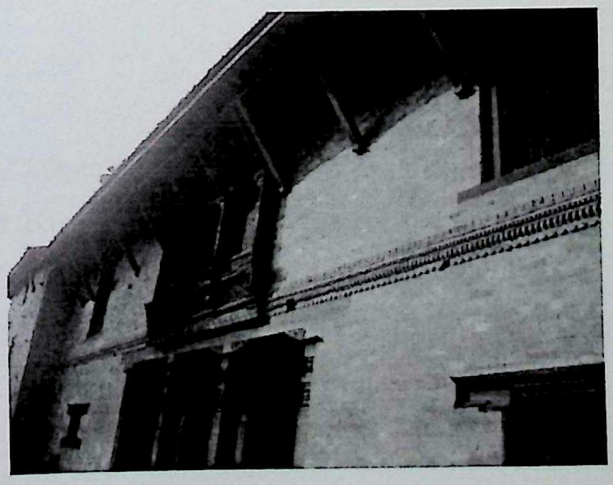
The major market of the museum is the travellers who are more interested in the cultural attraction and ethnicity. The museum mainly focuses on the collection of the different items of daily livelihood of different ethnic groups like the pattern of kitchen, shrine, wearing, ornaments, rituals etc. The museum could be of greater benefit to the cultural research.

2.3.3 Festivals in Changunarayan

Since the ancient period, many festivals and fairs have been organized on various occasions. One of the main festivals of Changu is called Changunarayan Jatra. The festival 'Mahashanan' held here as an important festival. On the day of 'Jugadi Nawami' and 'Haribodhini Ekadashi' special puja is conducted in Changu. Daily puja and aarati is conducted in temple and on the occasion of family rituals, such as birthday, marriage, etc local conduct special puja in the temple.

Narayan, Mahadeva and Chhinamasta Jatra (Baisakh)

The festivals are observed on Matatirtha Ausi (Mother's day) on 15th day of waning moon of Baisakh. On this occasion, the above mentioned deities are enshrined on a khet (palanquin) and are carried through different localities. The festival lasts for five days. On the second days made up of sticky rice is carried to the bhairav temple.The spectacular and unique part of the festival is celebrated throughout the Changunarayan area including Bhadrabash, Danchhi and Indrayeni villages. During this festival three chariots for Narayan, Mahadeva and Chinnamasta are decorated and carried by the locals of all ages, there is a belief that carrying this chariot helps to cure the ailments.



Kalash Jatra (Shrawan)

This festival is held on dwadashi day, three days before janai purnima in the month of shrawan and the full moon day of Poush, early in the morning the kalash is carried to the Hanuman Dhoka in Kathmandu darbar sqare in procession accompanied by classical musical instrument and tradition guruju-paltan (Traditional army units). The living goddess Kumari cheerfully observes the religious ceremony, which are conducted in the light of flaming torches. Cannons are charged in the evening and Kumari is taken back to her dwelling. All rituals are performed inside the hanuman dhoka courtyard.

Mahasnan (Mangsir)

Mahasnan occurs on the 12th day of the waxing moon of dhanya purnima, in the month of Mangsir. Durng this festival, the Changunarayan's idol is offered with panchamrit (the elixir consisting Milk, Honey, Ghee, Sugar, Curd). After this offering a grand feast is organised, during which a huge amount of rice, cereals and beans are offered. A large number of people of all ages gather to offer this spectacle.

Bamshagopal Jatra (Falgun)

Bamshagopal Jatra is celebrated on the day of falgun purnima (full moon). Krishna, a great hero of Mahabharat is also known as Bamshagopal. On the day Krishna as Bamshagopal is celebrated and carried around in a small chariot (ratha) which is considered one of the smallest chariot in Nepal.

Naaagpanchami Mela (Shrawan)

In this day, many people visit the temple to worship snake in the temple. A big fair can be observed at this place.

Maha Shivaratri (Magh)

Thousands of followers around the village and the nearby village come to this shrine to worship lord Shiva. During the night, people make bonfire at junctions and home and warm themselves sitting by the fire eating Prasad, the holy meal.

Haribodhini ekadashi (Mangsir)

On the cold day of mangsir at the,the day of ekadashi, this festival is observed. Around 50,000 thousand devotees come to the temple to worship lord Vishnu from around the country. Changunaran is the main shrine for this day to worship. A fair can is observed with great interest.

Nawadurga Jatra (Poush)

Nawadurga jatra is a great amusement that last for nine day. The ancient ritual dances and festivals here are observed with the same fervour and enthusiasm as they were centuries ago. Nawadurga dance is celebrated as one of the great festivals with high value of dances which is tantrically-inspired, which is comprised of the Bhaktapur city's protector deities. The local people worship and offer food and drinks to this group.

2.3.4 Cultural Products of Changunarayan

Changunarayan is rich in its traditional culture ans skills. The generation of master artisans have carried on their time honoured traditions of arts and crafts. Besides monuments and festivals, Changunarayan is equally rich in local handicrafts. Visitors can see and buy the lively arts and iconography. This cultural product of Changunarayan not only highlights the cultural importance but also improves the

lifestyles and promotes opportunities for the local people. They spend their life in their native town promoting the quality of handicrafts attempting to the economic development of the local community and maintaining the cultural values.

Some of the major products of Changunarayan are:

Wood carving

The rich master piece in woodcarving on the struts, pillars, windows of temples and buildings are still boast the skill of the artisans of Changunarayan. Today, woodcarving products like ankhi jhyal, lamp stands, jewellery box, masks, statues etc are elegant souvenir for visitors. Some other products are wooden toys.

Thanka Painting

Thankas are religious murals made on canvas usually depict images of the hindu and Buddhist deities, their incarnation and philosophies. Traditionally thankas were prepared by extracting pigments from natural minerals and Himalayan plant were mixed with jarma, a tree sap that ensured permanent colours, Newari and Tibetan thanksa that are embellished with the final touch of gold ranges to variety of prices according to the fineness of painting.

Traditional Masks

There are numbers of masks makers who produce masks made of black clay, cotton, white clothes and Nepali paper, these masks are used in traditional dances like nawadurga dance, lakhe dance etc. Small as well as large replicas can serve as an attractive piece of souvenir.

Handloom Products

Several handloom products like Haku patashi, shawl, caps are woven by several women in Changunarayan , modernisation has effected more or less in traditional handloom products.

2.3.5 Ethnic groups and villages around Changunarayan

Changunarayan despite being a small village, numbers of ethnic group, their culture and the houses can be seen around Changunarayan .

Tamang village

In the east of the temple there is a small Tamang village called Chhap. This group is the indigenous group of Nepal. Their rituals and culture are interesting to observe for the foreigners. The funeral ceremony and the traditional healing from a Tamang Guru 'Dhami and Jhakri' seems to be amazing and mysterious. One can learn a lot about Tamang culture from this village.

Newar village

Along the way to Changunarayan from the buspark, the alignment of houses are on the either side of the way uphill to the temple followed by stairs. All the houses belong to the newar, an indigenous group of Nepal except a house belonging to the Bhatta family, the priest of the Kileswor Temple. Several Newari rituals and culture can be observed. One of the most interesting thing is, during all the festival lakhe naach can be observed.

Brahmin and Chhetri village

The village is called Kapahiti and lies to the North of the temple. This locality is comprised of Brahmins and Chhetri. This village is filled with greenery and consist of several wells for the water.

2.3.6 What you can do from/to and at Changunarayan

Changunarayn lies at the hilltop in the valley. The valley can be seen from this top. The beautiful scenery of the Sankhu town is clearly visible. Likewise, The crowd of Kathmandu valley is another incredible view from Changunarayan. The tall Chimneys of the brick factory is quite distinct at the Bhaktapur city from Chnagunarayan.

Hiking to Nagarkot or vice-versa

Changunarayan to Nagarkot gives a great trail through the green forest and green farm which gives an incredible of the surrounding and the clear view of the valley. This hike is an uphill hike. Likewise, the hike from Nagarkot to Chnagunarayan is another option to the travellers comprising of the downhill hike. This takes 3.5 hours of time.

Hiking to Sankhu and Bajrayogini

Hiking from Changunarayan to Sankhu and then to Bajrayogini is another incredible trail through the green forest, green paddy farm and to the bottom is the river. Hence, one can walk through the river bank once reached down the Changunarayan village. This hike is downhill to the sankhu followed by uphill trek to Bajrayogini. This will take 3 hours of time.

Hiking to Boudha and Bhaktapur city.

Hiking from Changunarayan to Boudha from the west of Changunarayan through the green forest reaching to Manohara river, one can walk through the trails and reach Boudhanath. This is downhill hike and then straight walk. Walking to the Bhaktapur city is 2.5 hours of hike.

2.4 Infrastructures in Changunarayan

Changunarayan though being only 6 kms away from Bhaktapur has minimum infrastructure and development. The numbers of hotels in Changunarayan is very minimum with little carrying capacity. Likewise the backbone of development transportation system and the roads are in a critical condition. Being an important UNESCO World Heritage Site Changunarayan lack such infrastructure which has been playing as a hindrance to the development of this place as a major touristic site.

Transportation in Changunarayan

The roads are though constructed and repaired timely but due to poor construction it has got damaged. The landslide occurs quite often resulting in the reduction of the width of the road each year. The Bhaktapur Bus committee is responsible for the operation of the buses. But, because it is not giving much priority to Changunarayan the local have been getting into trouble. During the office hour, the bus gets full and the local have to drive in the roof of the bus. As a result the accidents cases have occurred several times. The buses run every half an hour which is insufficient for the travellers. Therefore, the visitors prefer to visit Changunarayan in the private vehicles or hire a taxi.

Hotels and Restaurants in Changunarayan

There are some Guest House in Changunarayan for the tourism who want to spent yhe overnight at this peaceful panaromic village.

Guest House and Restaurant in the Changunarayan

S.No.	Name of Guest House/ Restaurant	Carrying capacity
1.	Changu Guest House and Restautant	8
2.	Village villa Guest House	6
3.	Changunarayan Hill resort	6
4.	Kaya Food and Shelter	4

Information and communication

An information center is established at the entrance to Changu Village. They issue tickets to tourist. They also have brochure which provide information about the place. The information center is managed by Changunarayan VDC. The information center has a public toilet for tourist. Also drinking water facilities is available for tourist. But the drink water facilities have not been managed properly. Only direct tap water is available there. According to Binaya Raj Shrestha, owner of Chagu Museum and the member of temple management committee, on an average 150 foreigners visit Changu. Local guides are available inorder to have more information about this heritage. Changunarayan VDC has developed a heritage-based brochure on Changunarayan and has been offering to the visitors through its checkpoint at Changunarayan.

2.5 Role of tourism in the economy of Changunarayan

Changunarayan is one of the most important tourism site in Nepal. Average of 10% of total tourist visiting Nepal visit Changunarayan annually resulting in the greater economic impact. Around 2% of the total population of Changunarayan is directly or indirectly benefited by tourist. The hotels, Restaurants, handicraft shops, Thanka painting shops etc make a good profit. But these days, due to increment in numbers of handicraft and painting shops the businessman put their opinion of lesser business. The handicraft shops along the staircase to the Changunarayan temple are of same kind, selling the same items.

The total of 49% of people engaged in agriculture is also equally benefitted due to tourism in Changunarayan as the restaurants consume local vegetable and crops.

Land values have increased at this heritage. Local people still benefited economically. Hotel construction is going on at the present. Local people benefit as employees in the local hotels and lodges and the handicraft shops have quite flourished. Due to tourism development some basic infrastructures and construction have been done in the sites which have provided the employment to the labours as well. Because of tourism, unskilled, semi-skilled and non-skilled people are employed.

2.6 Impact of Tourism in Changunarayan

The impacts that had been created by the tourism on society, culture and environment have both sides positive as well as negative. Past year shows that tourism had created enough impacts on social lifestyle minimizing negative one. Due to flow of tourist and income generation through the entrance fees, the VDC have earned quite good amount as a result the temple is renovated timely. Because of the tourism flourish and greater income the residential houses are renovated and converted. Land values have increased at this heritage. Local people still benefit economically. Hotel construction is going on at the present. Local people benefit as employees in the local hotels and lodges and the handicraft shops have quite flourished.

Bhaktapur Municipality and Bhaktapur District Development Committee include Tourism in the development agenda is the tourism industries potential for earning foreign currency. The considerations are its potential for generations of employment and growth of handicraft industries.

Some projects, NGO's and INGO's have also played played an important role in linking tourism stakeholders. NGOs have act as intermediaries between the private sector and local interest. There is reason to believe that NGOs' prestige can bring added pressure to bear in negotiations with private tourism companies.

2.7 Strength and Opportunities of Changunarayan

The total configuration of the Hindu temple of Changunarayan is so impressive that it can hardly be described. While retaining architectural purity, this temple is the setting for woodcarvings and gilded details of shimmering, jewel-like beauty in abundance rarely found even in this count of fantastic architectural ornamentation. The temple is equally important for its history and architecture. Over fifty thousand foreign tourists visit Changunarayan annually. However the exact figures of such tourists including domestic visitors are unknown. Every year, during the sacred days of the holy months, both domestic and International visitors visit to this Heritage. The oldest temple in Kathmandu valley

One of the temples that always stays in my memory of Nepal is Changunarayan. It covers at least seventeen hundred years of Nepalese cultural development. It is full of

the best examples of stone, wood, and metal craft in Kathmandu. Changunarayan is the oldest temple in Kathmandu. It is dedicated to Vishnu in his incarnation as Narayan. Narayan is the preserver of creation in Hinduism. Changu, the site for this temple, is sometimes called Dolagiri, Dolparvat, Dolasikhar, Champakaranya or .Champapur Mahanagar. Champapur Mahanagar, what Changu was called back in the 3rd century, was then a thriving metropolis with 700 houses. The priests still use this name in religious pujas. Originally built in the 4th century, the Changunarayan temple was again rebuilt around 1700 because it was destroyed by fire. In 1979, it was declared by UNESCO as one of the 7 world heritage sites in Kathmandu. This is largely due to the stone carvings and bas reliefs done between the 5th and 13th century and inscriptions found around the temple courtyard.Perched on a ridge about 18 kms east of Kathmandu, Changunarayan offers one of the spectacular views of Kathmandu. It is also one of those places that envelops you in solitude and peace. On the way, you will see farms most of these looked exactly like what they were centuries ago. On a clear day, you can have a peek at the Himalayan peaks and it is quite a treat.

Religious Tourism

Numbers of visitor for the purpose of pilgrimage come to this temple. Today devotees and visitors from all over the world appreciate this heritage, the timeless place where ancient monuments glorifies the civilization of the past and bear witness to the record of the noteworthy visits by famous dignitaries. They deeply immerse themselves in the deep meditation of the gods. Mostly, the visitors from India come to this heritage for the religious purpose.

Cultural Tourism

Changunarayan is also worthy for its culture and tradition since it comprise of several villages where there live several ethnic groups of Nepal who are rich in their culture.

The Tamang culture, Newari culture and the Brahmin Chhetri culture are different to each other. Several festivals can be observed. One can view all this from the same hub. The researchers are much attracted to this place for the culture research. Besides them, several other visitors are also interested in it.

Sight seeing

Changunarayan Temple is situated at the top of the hill surrounded by forest of Champ tree. On the main way to temple courtyard, we can find human settlement. People from Newar community live in and around Changunarayan area. With the development in tourism in this place, we can find many medium and small sized hotels, restaurants, souvenir shops, etc. An ancient stone tap is located on the way to changunaran which is believed to have existed since the time of Lichhavi. The surrounding is a real bliss. Most visitors come to this place for the purpose of seight seeing.

Hiking and Biking

One can make a great hike or biking from Changunarayan through the trails watching the forest, green fields and the perfect view of the valley to Nagarkot, Sankhu, Boudha and Bhaktapur city. A survey conducted by BTDC in 2008 show that 35% visitors coming to Bhaktapur show interest to extend their visit to 17.30% to Changunarayan for biking.

Nature based Eco-Tourism

This is the most potential landscape for nature based ecotourism, soft and hard adventurous tourism with opportunity for various pleasure and recreation activities. Changunaraya-Chhaling-Telkot-Nagarkot forest provides most pleasure hiking opportunity for the visitors. Major strategic locations for the best view of mountain panorama include Changu Narayan and Nagarkot. The highest point, 2191meters at Nagarkot forest offers magnificent view of Kathmandu valley, rolling hills in the Mahabharat range and panoramic views of Himalayas stretching from Annapurna range in the west to Kanchenjunga in the Far East. Major mountain range seen from

Nagarkot includes Kanchenjunga range, Makalu range, Everest range, Numbur range, Gaurishankar range, Dorje Lhakpa range, Langtang range, Ganesh Himal range, Manaslu range and Annapurna range. The best seen mountain range from Nagarkot is Langtang range and Dorje Lhakpa range. Nagarkot, Changunarayan and Telkot are also potential site for best sun set views over the Himalayas, Manohara River and the Kathmandu valley.

CHAPTER III

PROBLEMS AND CHALLENGES

3.1 Weakness

Lack of proper accessibility

Changunarayan being only 6 kms away from Bhaktapur the transportation system is inefficient. The roads are though constructed and repaired timely but due to poor construction it has got damaged. The landslide occurs quite often resulting in the reduction of the width of the road each year. The Bhaktapur Bus committee is responsible for the operation of the buses. But, because it is not giving much priority to Changunarayan the local have been getting into trouble. Due to lack of proper local transportation arrangement, it is very difficult for tourist to reach there. A frequent bus service from Kathmandu to Changu is necessary for tourism to flourish in the area.. During the office hour, the bus gets full and the local have to drive in the roof of the bus. As a result the accidents cases have occurred several times. The buses runs every half an hour which is insufficient for the travellers. Therefore, the visitors prefer to visit Changunarayan in the private vehicles or hire a taxi.

Less numbers of Hotels

Due to very less numbers of hotel in Changunarayan , resulting in the lesser number of tourist staying at Changunarayan . Deu to lack of sufficient number of hotel the tourist do not arrive at changu with their plan to stay at this place.

Inadequate tourist information centre and advertisements

The tourist information center has not been managed properly and they have not maintained good record of tourist. The unique features about Changunarayan is still not covered in websites, travel brochure etc. The tourism promotional activities and

programs should be conducted for to attract more tourists. Information boards will help tourist to understand more about the place.

Trekking trails in frail conditions

Landslides have cause trekking trails very narrow, which also needs immediate improvement at several locations. In addition, the signposts do not exist in many areas causing confusion to the individual travelers.

Lack of strong monitoring from the Government regarding product standardization and law enforcement

Many tourism products have been categorized as per their level of investment and have made responsible to provide facilities and services in set standards as per international rule. However, monitoring such facilities and services from the Government side is not that strong and effective. Likewise, the acts and regulations are also not followed strictly. On delivering services to the tourists Government have not been effective and efficient to deliver their services as compared to the other services provided by the private sectors.

3.2 Threats

Landslide due to Rapid mining of sand

Rampant mining of sand and stones from the Manohara stream is going on since long time. Local administration has failed to control the mining activities. Because of the mining activities the temple area has become prone to landslides. Due to overgrazing in the nearby forest, the chances of soil erosion and landslide are very high. The surrounding forest area should be protected in order to protect the temple area. The sculptures are very unique masterpieces.

According to the article published in NAGARIKA The Week, In 2003, the Nepal Engineering College (NEC) at Duwakot, with the assistance of Japanese researchers,

conducted a preliminary investigation on landslide hazards on the Changunarayan Hill, which was a peninsula even when the Kathmandu Valley was once a lake. The research revealed indications that the Changunarayan hill was a landslide-prone area and it may severely damage the temple that dates back to the 3rd century and the settlements around it.

"The Amatya Satal, on the southern face of the temple, was recently renovated. On closer inspection, one can find cracks on the satal's plinth," informs Hari Kumar Shrestha, the principal of NEC, and a member of research team. Tension cracks, bulges on stone steps, building cracks on the temple are some of the indicators of landslide, which are found in Changunarayan.

However, Changunarayan's case is a different one. Usually, when we talk about landslides, the sudden and destructive ones spring to our mind, but it is a creeping (slow moving) landslide that is haunting the heritage site, where the oldest inscription of the Kathmandu Valley resides. This type is not catastrophic, but in the long run, it can be destructive, assert the experts.

Dr. Shrestha adds, "It gradually invites destruction, which goes unnoticed to commoners. For instance, if one builds a house this year, cracks appear the next year. Such cracks are visible on the houses and temple complex."

And because there are no immediate consequences related to the problems, timely investigations and precautionary methods from the agencies concerned and locals seems to have taken a back seat.

Geologist Dr. Ranjan Kumar Dahal informs, "Landslide is a natural phenomenon and is inevitable because Nepal is a mountainous and hilly region. But human activity can aggravate the process."

Dr. Dahal, who have visited the site, says the slanted trees and building cracks are the indicators of creeping landslide in Changunarayan . Along with it, if there is a heavy rainfall or earthquake, it will destabilize the hill. Like Dahal, Dr Shrestha forwards a similar reasoning. "Unscientific development activities, like construction of roads, building houses without proper geological research and sand mining from the Manohara riverbanks are some of the possible reasons that are exacerbating the creeping landslide," says Dr Shrestha.

Dr. Shrestha in one of his articles on Changunarayan writes, "Under the Local Self Governance Act-1988, the local authority (VDC) has issued licenses to contractors for sand mining from the bases of Changunarayan Hill to enhance revenue collection. The riversides are also cut to increase sand yield."

Dev Shrestha, a local guide and former secretary of the Changunarayan Development Committee, opined that sand mining is one of the major problems in the area, and it started about two decades ago.

Apart from legal mining, illegal activities are also prevalent in the area. Porters charge Rs 50 per sack to carry sand from the riverbanks. Although local authorities claim to have initiated works to check illegal mining, a porter (who refused to be named) was transporting a sack of sand from the riverbank when this scribe visited the site about two weeks ago.

The porter informed that the sand was for constructing a local's house. He, who has been doing the job for the past two years, is also provided food with wages for carrying the sand.

The Manohara River flows closely by the Changunarayan Hill in its northern premises. "First, areas of sand mining should be identified for proper reasoning and findings," geologist Dahal adds, "If the mining is carried out in the toe part of the hill, then it will surely enhance the probability of landslides. The mining lowers the riverbed, causing side fall of soil."According to Dr Shrestha, the NEC has been conducting follow-ups on the matter, and the recent one was on gully erosion near the Sankha Daha area in May 2009.

Talking further about unscientific development activities that are enhancing the landslide problem in this UNESCO Heritage Site and demarcated monumental zone, Dr Shrestha says, "A deep ditch has formed near Sankha Daha due to the negligence during the construction of a water tank. And such incidents weaken the land formation."

Indications that Changunarayan is suffering from creeping landslides are abundant. Dr Shrestha, however, emphasizes on more scientific and detailed research to protect the oldest temple complex of the Valley and its settlement from catastrophes in future.

Although this issue has now and then become a topic in the news, no concrete decision has been taken, and no research has been undertaken by government sectors and authorities concerned.

The Department of Archeology (DOA), on whom the responsibility of Nepal's World Heritage Sites rests, is in a budget crisis, according to DOA officer Suresh Shrestha. And it has been one of the constant complains from the department's side.

He also informs that DOA does not have a landslide expert, and this disables itself from carrying out investigations on its own. He, however, emphasizes that it is not only the sole task of the department to look after the case.

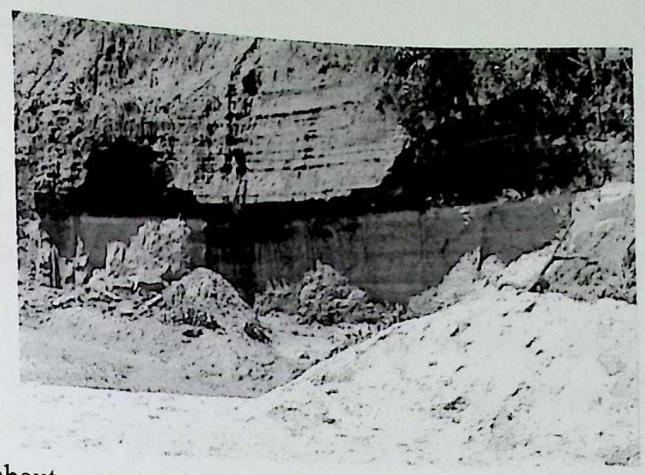
"Whenever such issues arise, it touches a lot of sectors. Various institutions are involved," he says. Through a series of talks with different departments, Republica has found out that aside from DOA, cooperation from the Department of Mines and Geology (DMG), Department of Water Induced Water Disaster Prevention (DWID), and backup information by the Geodetic Department are needed in this case.

The Geodetic Department had established geodetic points in Changunarayan during the 1980s to study the level of displacements of the regions, according to a officer at the department. However, there have been no concrete follow-ups since then. Experts say that information from the said department would be crucial in knowing whether there are any changes in the structure of the Changunarayan Hill.

According to Suresh Shrestha, DOA has already requested DMG to conduct an investigation on the landslide incidence. He highlights that it is not only the budget that is playing an antagonistic role but lack of coordination and cooperation among the department is also a major challenge.

"When we requested the geology department for the research, it was argued that DOA should provide the budget for it because we raised the issue. But the department does not have sufficient budget allocated for it," informs the DOA officer.

However, Lilanath Rimal, a senior division geologist at the geology department, says due to technical and budget problems, investigation of the issue has not materialized. According to him, the archeology department had sent a request letter for the research about a year ago.



Rimal pinpointed that as the matter also touches water-related issues, DWID shares an equal responsibility. Shan Mukesh Amatya, a senior division hydrologist at DWID, says, "Two years back, as the locals showed interest and had demanded for timely precautionary measures, the department had constructed gabion walls to stabilize slopes against erosion and landslides." But even so, there are not enough walls built around the hills.

"A full stop was put on the project because these days locals aren't showing any further interest. And the department only allocates budget if the locals file for a request application."

Dr Shrestha and his team had sought DOA's help some 18 months ago, and the sand mining issue was raised even before then, yet no major step has been taken on the matter.

And once again, it has been proven that conserving cultural heritage sites has become a major challenge. Perhaps, amidst the growing hunger for modernity, the political hullabaloo, the drive to create a new history and erect new concrete buildings has killed the enthusiasm to preserve Nepal's historical sites. Losing one of our cultural heritage sites is erasing a part of our identity. The earlier we realized it, the better.

CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

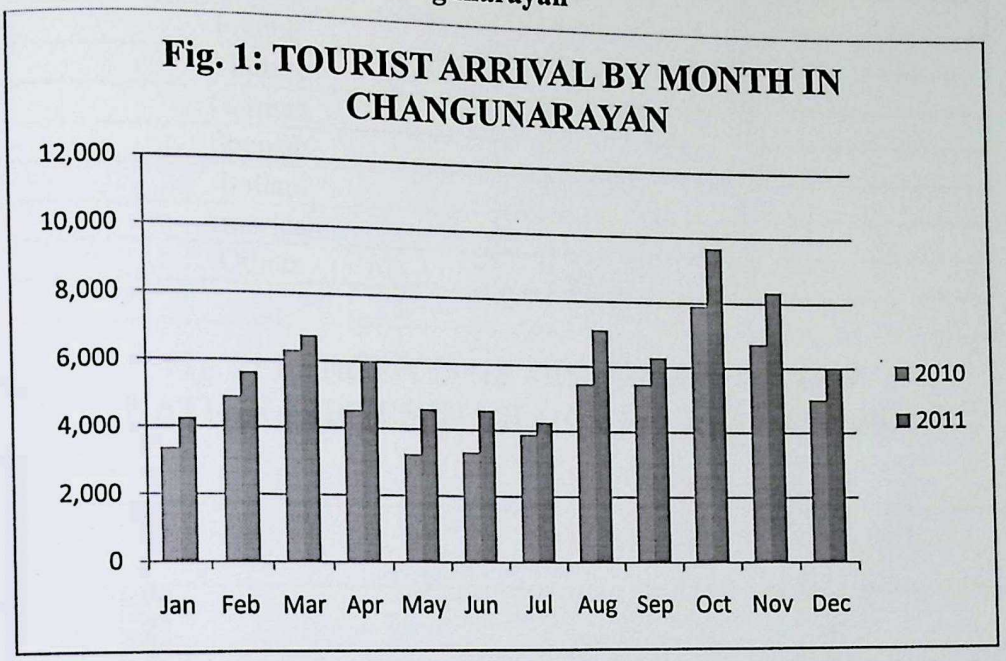
Various research has been done to finalize the data. The data was initially obtained from primary and secondary sources. For the purpose of data analysis simple statistical tools such as frequency, average, percentages etc are used. The outcome of the analysis has been presented by using various modes such as tabular formats, bar graphs, line graphs, pie charts etc. The data thus obtained was categorized and classified under appropriate headings. The data thus summarized is used for qualitative as well as quantitative analysis.

Changunarayan received little number of quality tourist dated back to the later fifties and early 60s. Later after it was listed under World Heritage Site in 1979, it received quite more number of quality tourist especially from Europe. But the highest number of arrival from long time back are from India. Tourism continued to be one of the important aspects of the Nepalese economy and for Changunarayn, it was the same.. Among the tourist visited in 1999, 54% were from Asia 36 from Western Europe 10% from North America and 3% from Australia and Pacific. Tourism contributes 3.6% to GDP and 16% of total foreign exchange earnings of the country. It is also provoding direct or indirect employment to 257,000 people in 1998. (Economic Survey of Nepal 89/99). Some datas are taken from the records available at internet (NTB, BTDC) while some are results from the quessionaire made to the locals and visitors. The total coverage of the questionnaire was 30 local residents out of total population in Changunarayan ands 10 visitors at Changunarayan . After the survey was completed, data analysis had been made within various mean and method.

The Trend of tourism in last few years can be analyzed with the help of the following interpretation.

4.1 DATA PRESENTATION AND ANALYSIS

Tourist Arrival By Month in Changunarayan



Source: Changunarayan VDC

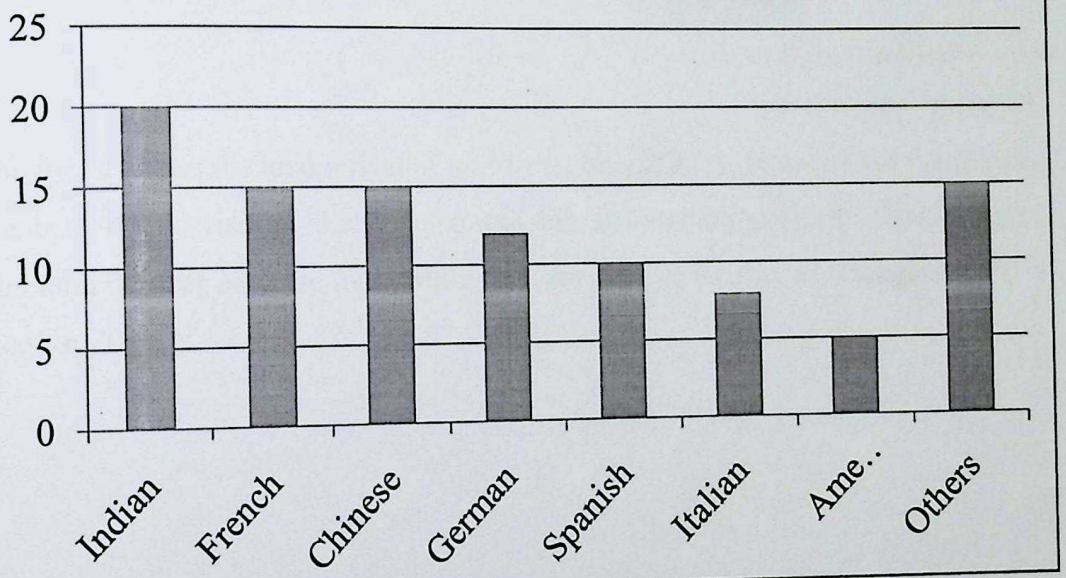
The figure shows the number of tourist arrival by month in the year 2010 and 2011. From the figure, we can see that the number of tourist has been increased in the year 2011 than 2010. Every month of 2011 had received more number of tourists. A total of 60286 numbers of tourists had visited in 2010. In the same way a total of 73621 had visited Nepal in 2011. There is 3.6% of the total tourist increased in 2011 than 2010.

Percentage coverage by nationalities in Changunarayan in 2011

Table 1: Percentage coverage by nationalities in Changunarayan in 2011

Nationality	Percentage coverage
Indian	20
French	15
Chinese	15
German	12
Spanish	10
Italian	8
American	5
Others	15

Fig. 2: PERCENTAGE COVERAGE BY THE NATIONALITIES IN CHANGUNARYAN IN 2011



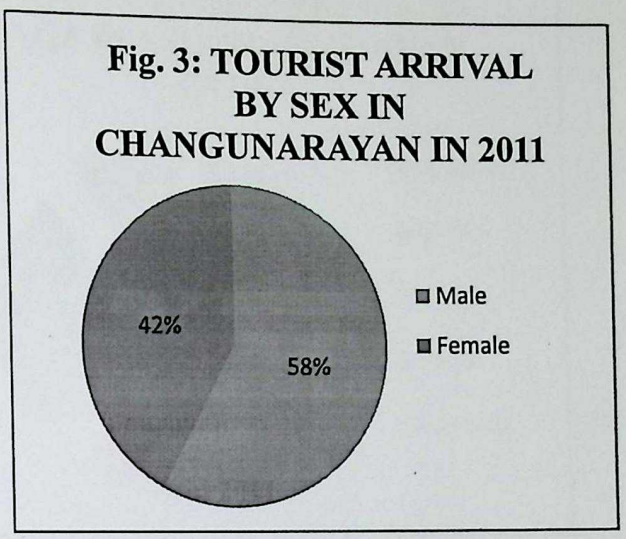
Source: Changunarayan VDC

The highest number of arrival to Changunarayan in 2011 was from India,ie 20% of the total arrivals. Similarly, French and Chinese occupies 15% each of the total arrival. Likewise, 12% of the total arrivals were German,10% of the total arrivals were Spanish. Likewise,8% of the total arrivals were Italian, 5% of the total were American and 15% of total arrivals were from other nationalities.

Percentage of visitor by sex and age in Changunarayan

Table 2: Tourist Arrival by Sex in Changunarayan in 2011

Sex	Percentage
Male	58
Female	42

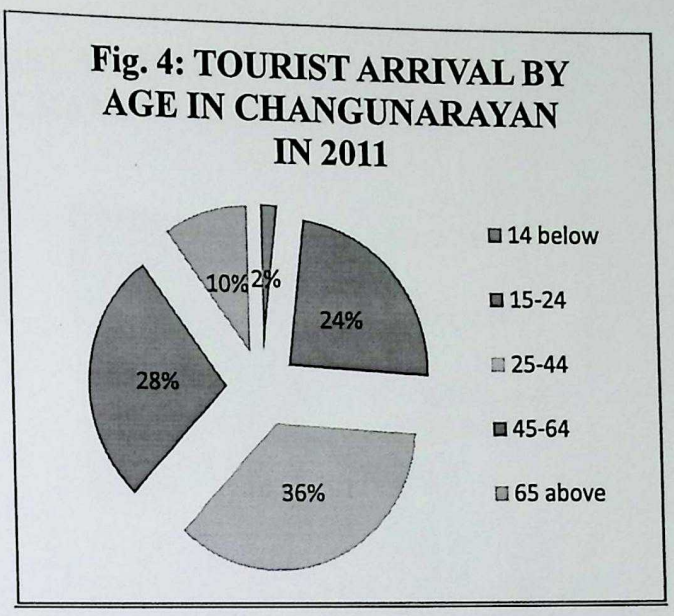


Source: Changunarayan VDC

The figure shows the total arrival of tourists by Sex in 2011. In the above figure , The number of male visitors to changunarayan can be observed to that of female tourist. The total number 58% are male while 42% are female tourists in Changunarayan in the year 2011.

Table 3: Tourist Arrival by Age in Changunarayan in 2011

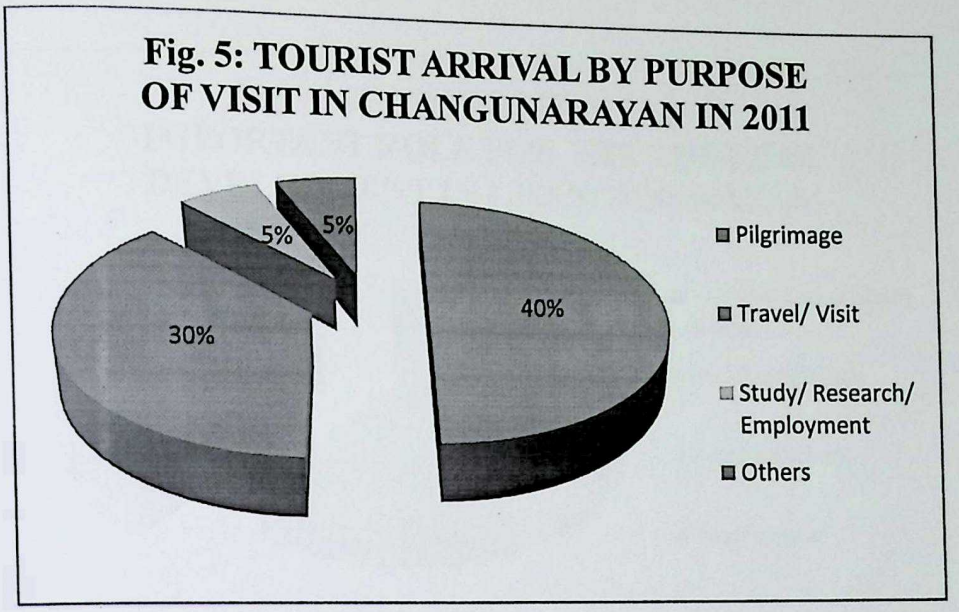
Age group	Percentage
14 below	2
15-24	24
25-44	36
45-64	28
65 above	10



Source: Changunarayan VDC

In figure it shows the total tourist arrival by different age groups in 2011. A highest number of tourists belonging to 25-44 age group had visited Changunarayan. A total of 36% belong to this age group. The total of 28% of visitors belong to the age group 45-64, 24 % 0f 15-24 age group, 10% of above 65 ages and 2% of below 14 age group.

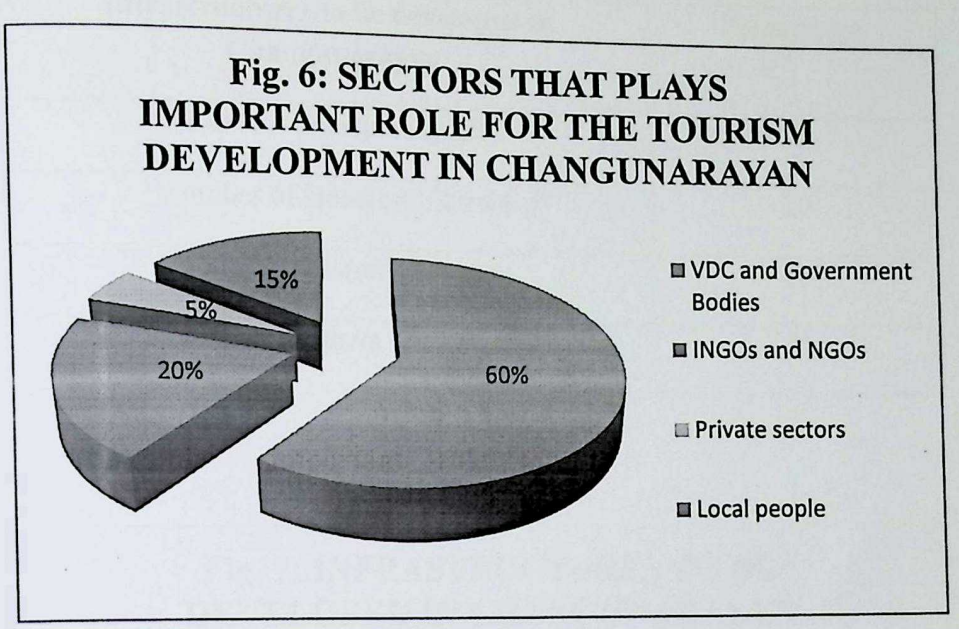
Percentage of visitors by Purpose of visit in Nepal



Source: Changunarayan VDC

The figure represents the tourist arrival by purpose of visit in the year 2011. From the various purposes of visits, the highest number of tourists(most Indians) had visited Changunarayan for pilgrimage purpose. A total of 30% of tourist visited Changunayan for for this Travel and visit purpose. For the purpose of research around 5% visited Changunarayan in 2011.And the visit for some other purpose includes 5% of tourist.

Sectors that plays important role for the tourism development in Changunarayan.



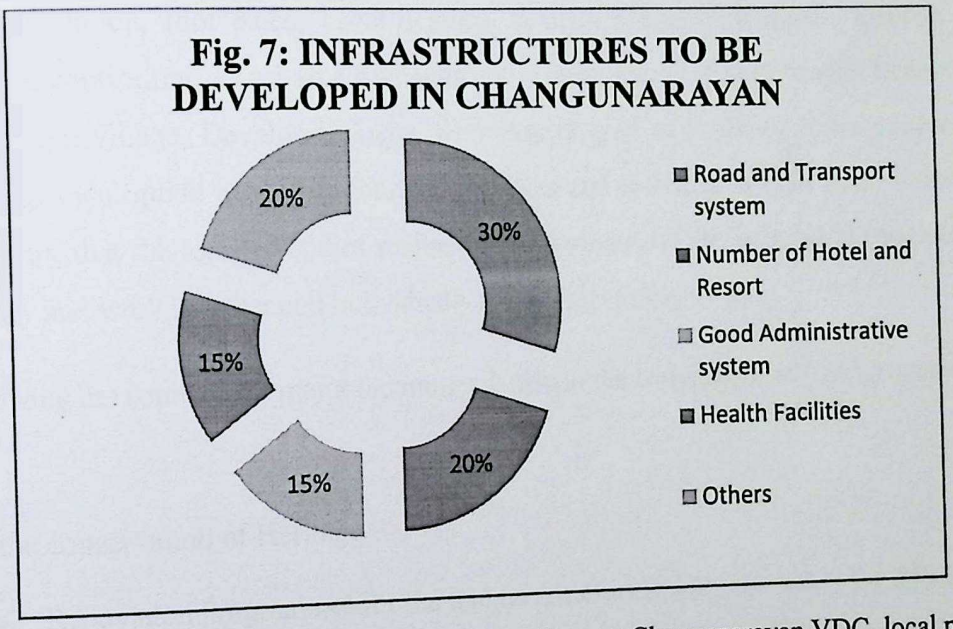
Source: Changunarayan VDC

From the figure, the government bodies and the VDC plays 60% , INGOs & NGOs 20%, Private sectors 5%, and local people plays 15% role for the development of tourism in Changunarayan .

Infrastructure to be developed in Changunarayan

Table 4: Infrastructures to be developed in Changunarayan

Infrastructures to be developed in Changunarayan	Percentage
Road and Transport system	25
Number of Hotel and Resort	20
Good Administrative system	30
Others	25



Source: Changunarayan VDC, local people

A questionnaire was made to 20 locals and 10 visitors about the infrastructure needed in changunarayan. Out of the quessioraire following result was obtained. Out of number of questionnaire coverage 30% said road system & transportation system should be developed, 20% went for number of hotel & resort, the other 20% went good administrative system, 15% went for Health facilities and rest 15% for other facilities.

CHAPTER V

RECOMMENDATIONS AND CONCLUSION

5.1 Recommendations

In building a beautiful UNESCO World Heritage Site Chagunarayan in the field of Tourism, the recommendations and suggestions regarding the quality enhancement such as introduction to good accommodation service and transportation service is required for which the local have to put this forward to the government bodies and investors.. More things should be done in reality rather than words. Implementation as well as feedback parts should be well monitored. Heritage conservation, tourist standard accommodation, foot paths, beautification, sanitation and cleanliness, erosion and siltation controlling, Local area management committee, Drinking water, Home stay in Tamang village, Develop linkages with Bajrayogini of Sankhu, Entrepreneurship training, local guide and other tourism trainings are essencial to this place.It is very necessary that the tourism bodies realize the importance of the cultural heritage of the country and work together and individually towards its preservation.

Following are some of the major recommendation to the Upliftment of Changunarayan

For the conservation of Heritage

- Renovation Programmes for the temple complex is very necessary for which the VDC must invest the money that have generated from the tourist entrance fees. The locals also have to put an initiative to appeal to the government bodies to raise fund for its renovation.
- The geographers and planners should concentrate upon detail study of various potential resources of Changunarayan. If these are developed in the planned way, they will not only benefits the locals economically, but also enhance the image of rich culture, art, and architecture.
- Rampant mining of sand and stones from the Manohara stream is going on since long time. Local administration should be to control the mining activities. Because of the mining activities the temple area has become prone

to landslides. This is one of the serious threats to the temple.

- Inorder to attract donor organisations. Proposals should always highlight the site's original values as a point of reference. And more researches must be done so that the outside world put their interest to this place.
- Monitoring carried out at World Heritage sites should involve site managers. Quantitative monitoring can be especially worthwhile.
- Heritage interpretation and education programmes among the people of the host community should encourage the involvement of local site interpreters.

For the conservation of environment

- This is the first step that people start becoming careful about their own environment." Likewise, strict rules & regulations must be set by the VDC and at the same time they must ensure the implementation of those rules, especially regarding waste disposal, sewage system, and new constructions.
- The community forest must be encouraged and it should benefit to the local to some amount as a motivating factor. This will encourage the local to conserve the forest.
- The number of dustbins must be increased so as not to litter the areas.

For the promotion of Changunayaran,

- Outline the promotional campaign and call different peojects and tourism organisations for the group discussions in favour to promotion if the sites.
- Contact the editors of tourist guidebooks
- Create an appealing brochure with all the information about the site.
- Display brochures in hotels and guesthouses in Kathmandu, Patan and Bhaktapur and other important tourist site.
- Write a community tourism guide
- Provide accurate and honest information.
- Request guidebooks, magazines and newspaper editors to publish articles about Changunarayan.
- Contact tour operators to place Changunarayn in their iteniraries.

For socio-cultural benefit

- Policy makers should promote measures for theequitable distribution of the benefits of tourism tobe shared across countries or regions, improving the levels of socio economic development and contributing where necessary to poverty alleviation.
- Conservation management and tourism activities should provide equitable economic, social and cultural benefits to the men and women of the host or local community at all levels, through education, training and the creation of full-time employment opportunities.
- A significant proportion of the revenue specifically derived from tourism programmes to heritage places should be allotted to the protection, conservation and presentation of those places, including their natural and cultural contexts.
- Tourism programmes should encourage the training and employment of guides and site interpreters from the host community to enhance the skills of local people in the presentation and interpretation of their cultural values.

5.2 Conclusion

Changunarayan, the UNESCO World Heritage Site of Nepal is rich in cultural and natural resources. It has the optimum possibilities of development of natural tourism and cultural tourism. From cultural aspects, changunarayan is considered as the living heritage and cultural tourism can easily be promoted by the presence of abundance of historic, artistic and unique art architecture monuments, culture, festivals, dances, music, etc for which the permanent cultural heritage and natural heritage conservation and tourism promotion is required. But the existing market situation and the prevailing passive economic activities after the drastic fall in foreign visitors to nepal due to national and international political causes have proved the fact to its maxim.

Changunarayan is surrounded by green hills almost around its three sides. Fresh Mountain air, clean and natural environment, green fields, and beautiful view of the Himalayan mountain range, life style of the villages, are the main tourist attraction of changunarayan. Lying about 6 km North from Bhaktapur city area, Changunarayan is one of the World Heritage listed Site among other seven. The most ancient and

previous samples of the stone sculptures can be seen scattered around the temple. Unique icons of Garudh, Vishwo Rupa and Tri-Vikram images are established inside the temple area. Most of the domestic visitors visit this area as a pilgrimage center. The walking trial from here to Nagarkot is one of the popular hiking trails and breath taking among tourist.

Development of Tourism activities has help to create market for local handicrafts and gift items. With it the local traditional crafts and craftsmen ship are getting more opportunities to preserve and promote their ancient skills that have been handed down generation by generations.

There are very few organisation working for the conservation and promotion of this place resulting in the lesser number of visitors to this place. Changu Narayan VDC is formed a committee called Changu Narayan Temple management Committee which is the responsible body to work for protection, preservation and management. Likewise Department of Archeology and Palace Management Office, Bhaktapur has also provided assistance on the conservation and preservation of the temple. Many local youth clubs are involved in managing festivals, organizing awareness programs in and around temple area. Besides this some other organisation like UNDP, BTDC, STN, UNESCO, worked for this place in past few years. How,ever no new approaches are seen in recent years.

The site has numerous Strength and Opportunities like, it can give a cultural,religious and natural review to the visitors. The infrastructures like accessibility, accommodation and amenities here is very low resulting in the low number of arrivals. The major threats it is facing is the risk to landslide due to rapid mining of sand by the locals. The government body is not yet able to control this illegal act due to which the heritage is in a high risk to collapse in long time.

The conservation and promotion of such sites in a sustainable way is the responsibility of all the citizen of the country, the locals and the government bodies. Hence, everyone should give their full attention to such places to keep the country and its living traditions, cultures, art and architectures alive.

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APPENDIX

QUESTIONNAIRE FOR SECRETARY OF CHANGUNARAYAN VILLAGE DEVELOPMENT COMMITTEE FOR DATA PRESENTATION AND ANALYSIS.

Dear Secretary,

As per the requirement of my Bachelor's Project work on the topic "PROSPECT OF TOURISM IN CHANGUNARAYAN", I would like to get the datas from the VDC on the tourist arrival in Changunarayan. I seek your valauable input and suggestions that would contribute significantly for the cause of sustainable tourism in Changunarayan.

NAME: Indra Bahadur Khadka

POSITION: Secretary,Changunarayan VDC

Questionnaire

1. What is the number of tourist arrival in Changunarayan by the months in 2010 and 2011?
2. What is the percentage coverage by Nationality in Changunarayan in 2011?
3. What is the percentage of tourist arrivals by sex in Chagunarayan in 2011?
4. What is the percentage coverage of visitors by age in Changunarayan?
5. What is the percentage of visitors by the purpose of visit in Changunarayan?
6. What are the sectors that plays important role for the tourism development in Changunarayan?

a. VDC and Govt. bodies b. NGO's and INGO's

c. Private sector d. Local people

7. What are the infrastructures to be developed in Changunarayan?

a. Road and transport system b. Number of Hotels and Resorts

c. Good administrative system d. Others

APPENDICES

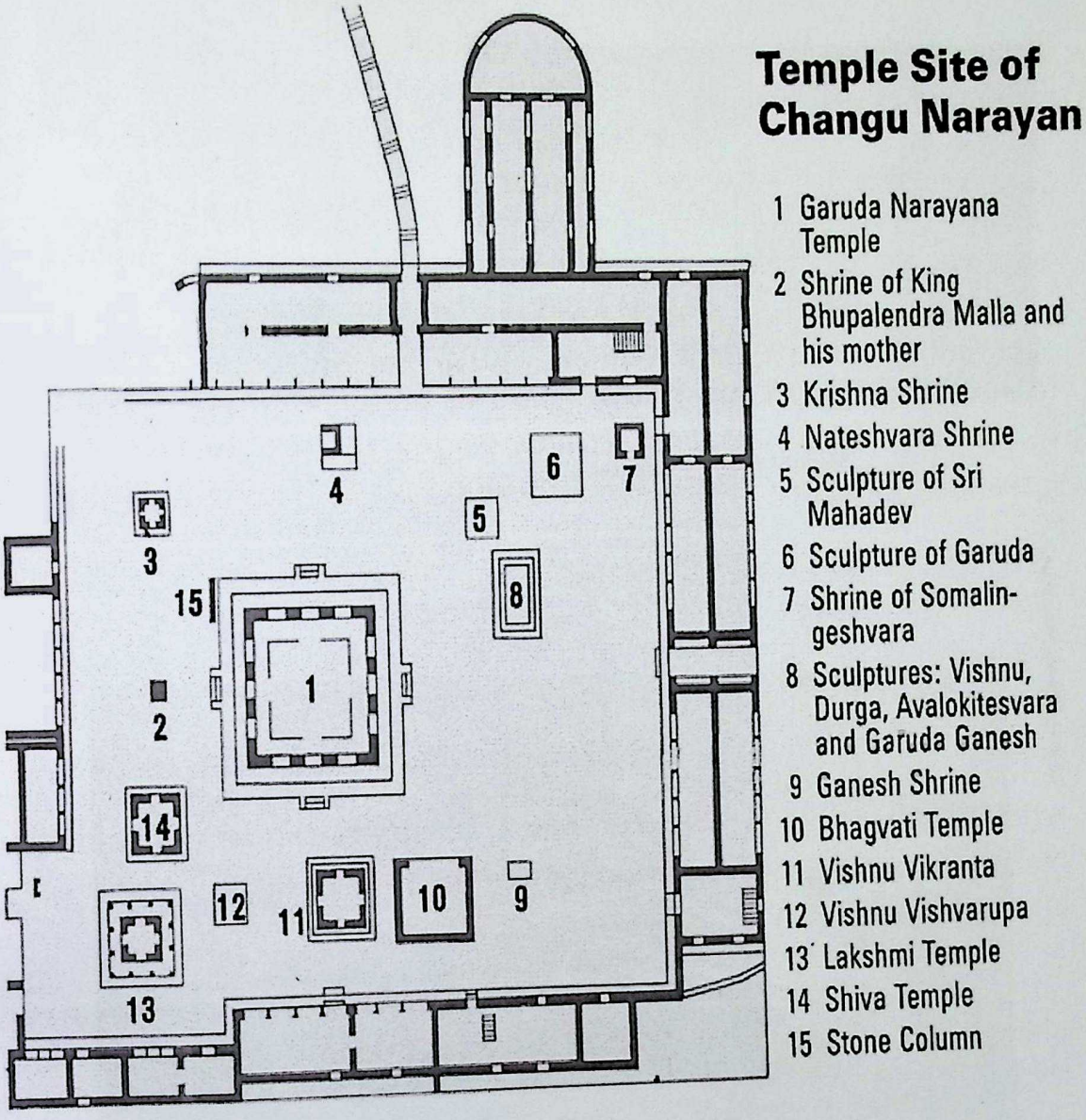

Image1:Detailed map of Changunarayan Temple

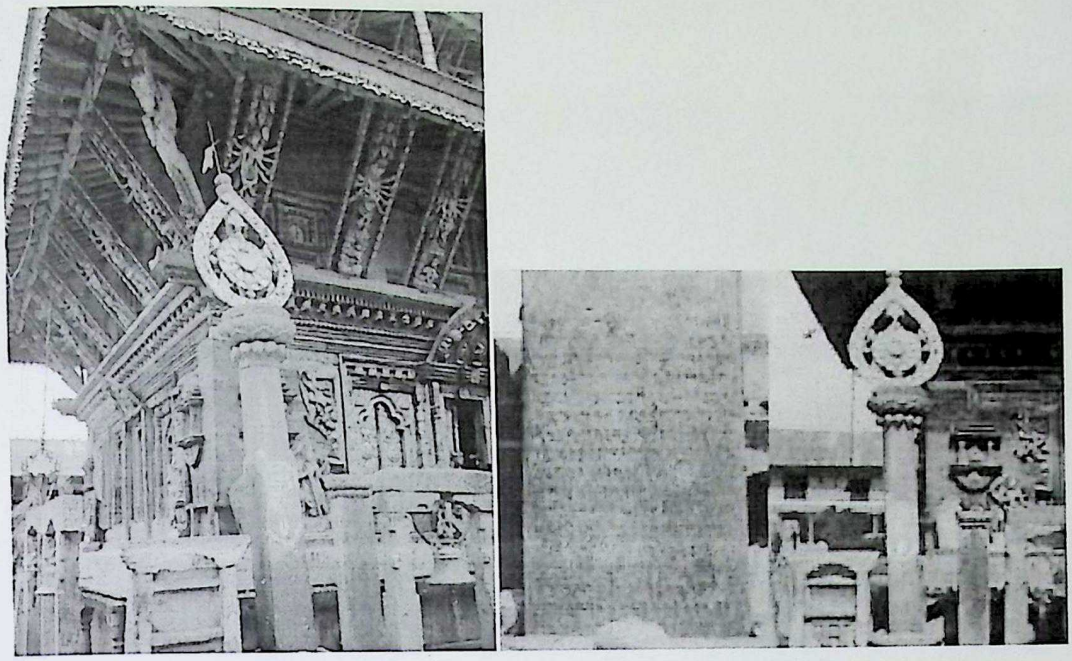

Image 2: Stone pillar in front of Changunarayan temple

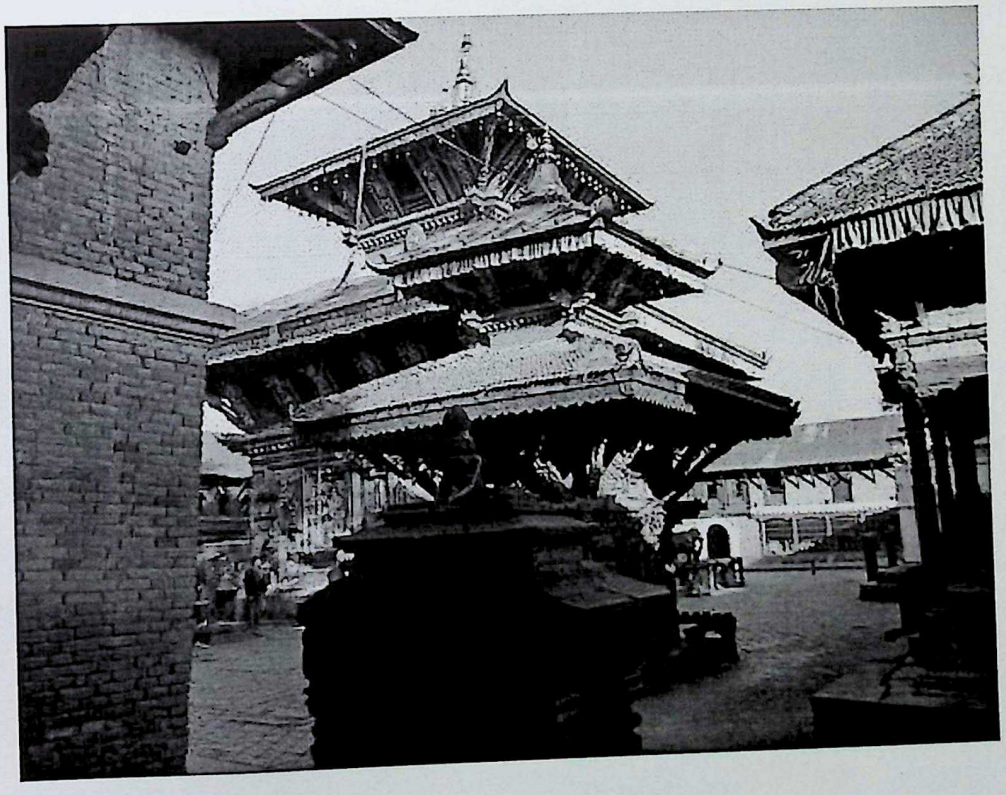

Image 3: Temples around Changunarayan

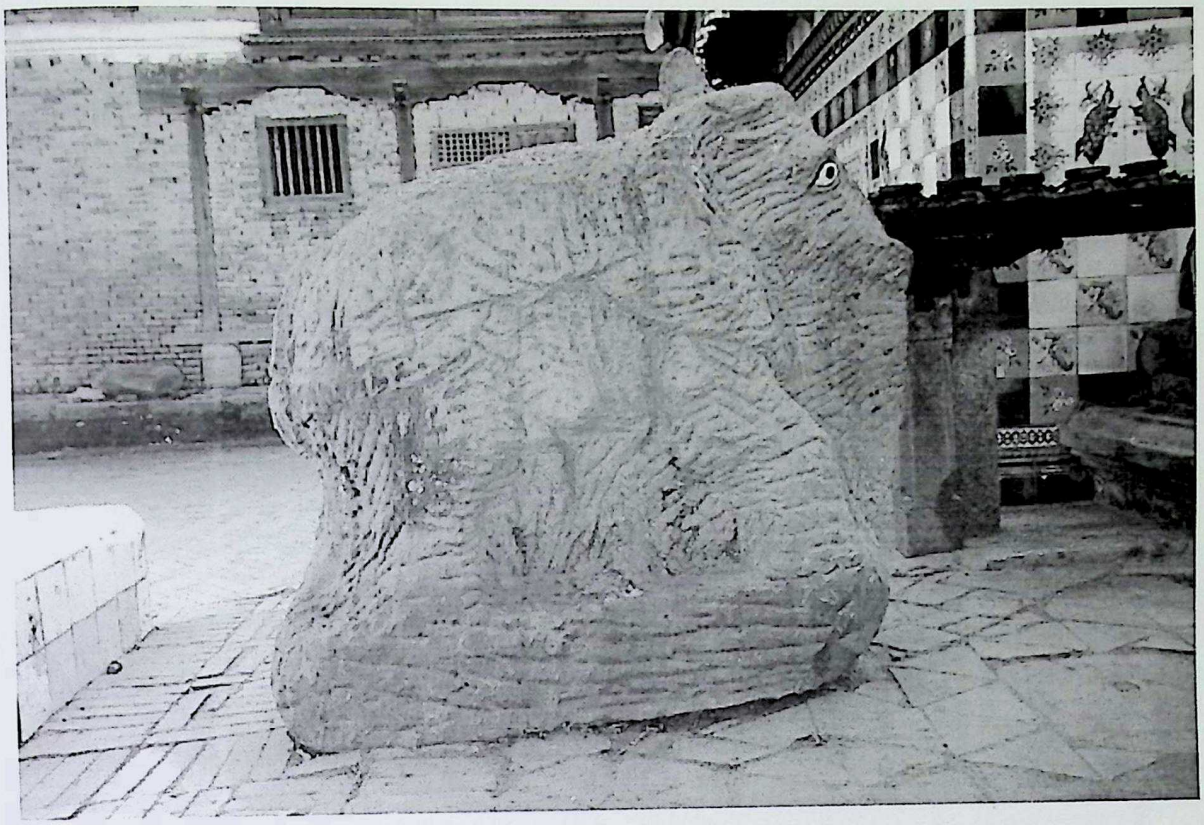

Image 4: Incomplete stone sculpture

Image 5: stone sculpture

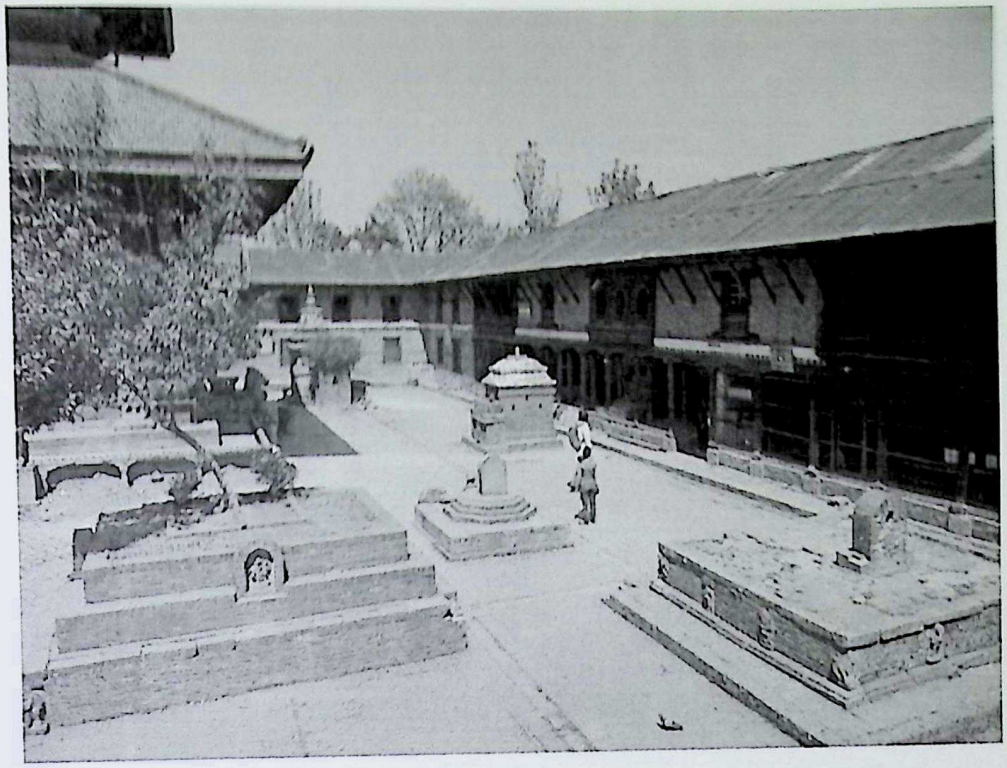

Image 6: courtyard around changunarayan

Image 7: Artistic wood carving in the Strut of the temple

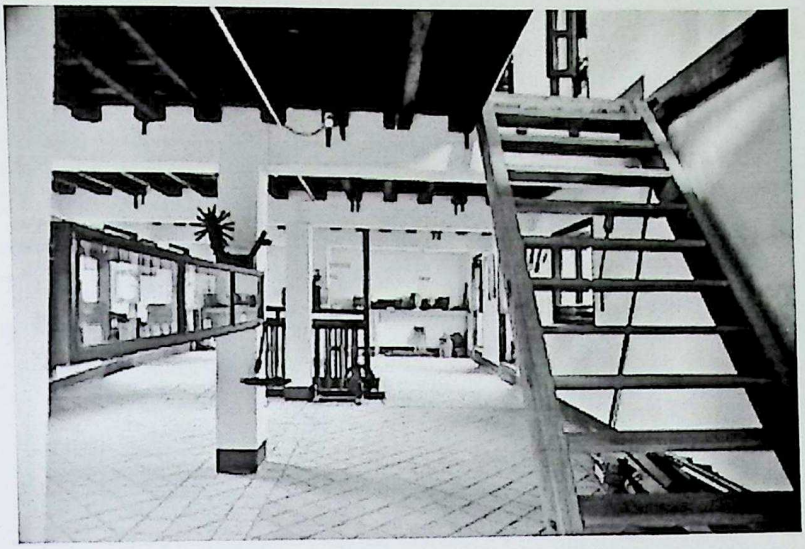

Image 8: inside the Changu museum

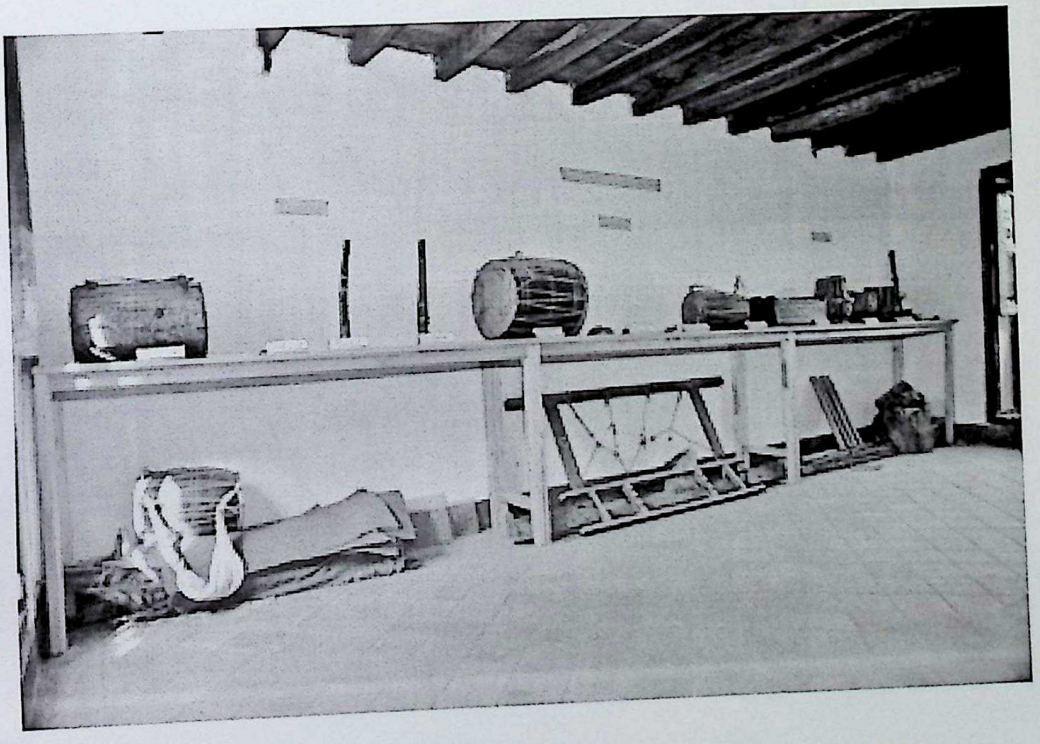

Image 9: the traditional musical instrument

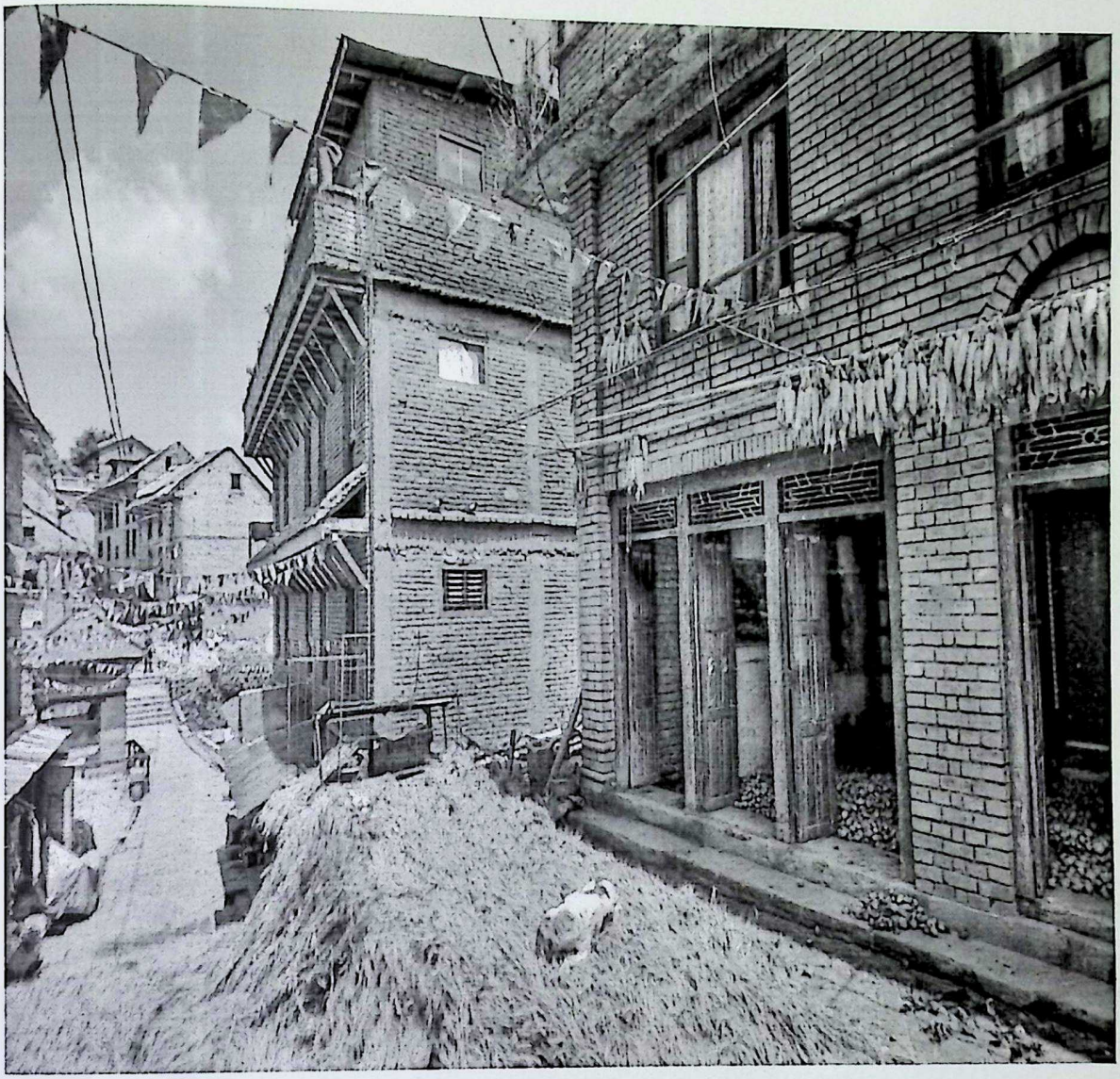

Image 10: Houses of changunarayan